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Physical Dictionary;

In which, all the

TERMS

Relating either to

ANATOMY, CHIRURGERY, PHARMACY, or CHYMISTRY, are very accurately explain'd.

By STEPHEN BLANCARD, M. D. and Physick-Professor at *Middleburgh* in *Zeeland*.

LONDON;

Printed by *J. D.* and are to be sold by *John Gellibrand* at the Golden-Ball in St. *Paul's* Church-yard, M.DC.LXXXIV.

MAY

TO

My Honoured Friend,

Mr. *William Moulins.*

SIR,

BEing very unwilling to be ſingular, as to ſend this Book into the World without either Epiſtle or Preface, would certainly be, I reſolved from the time of my ſetting it to Preſs,

to ſend it out with both; and had no ſooner made that Reſolution, but preſently pitcht on a Patron under whom to ſhelter it. I now humbly dedicate it to your Name; and beg of you to live that I am in all ſincerity,

Sir,

Your very humble Servant,

J. G.

Courteous Reader;

THe ensuing Dictionary was compil'd in Latin, by the eminently Learned and Famous Physician, Dr. Stephen Blancard, now Physick-Professor at Middleburgh in Zeeland; in which he hath taken that pains, and done it with such Accurateness, that the like has never yet been extant. The Authors he has consulted (and out of which he has made the following Dictionary) you have a Catalogue

talogue of, ensuing this Preface. But chiefly, and most of all, he has extracted the most useful of all the Terms in Anatomy, Pharmacy, Chirurgery, and Chymistry, out of ancient Authors, as Erotian, Galen, *and others; and from the more modern, as* Gorræus, Fœsius, Castellus, *and others; out of whose Writings he has not omitted any one useful term in the whole art of Physick. I am certain, that things of this nature are extremely wanting, that so the terms (in which all, or the most part of Mankind has daily occasion to use) may not*

be

be talkt by rote; but may give a rational account of their discourse, than which, nothing is more rational or demonstrative than this of Physick.

That the Publick-Good has all along been drove at in this Affair, both by the Author and Bookseller, is very apparent, in that it might have made a Book of three times the price, and the matter spun out to a far greater bulk; but in things of this nature, the Buyer's Interest ought to be, and has been consulted.

Vale.

Two Books printed for Samuel Crouch.

BRitannia Languens, or a Discourse of Trade: shewing the Grounds and Reasons of the Increase and Decay of Land-Rents, National-Wealth and Strength, with Application to the late and present State and Condition of *England*, *France*, and the *United Provinces*.

The *Purveyor's Potent*, much enlarged. The *First Part*, shews the true Value of Lands or Houses, by Lease, or otherwise. Whereunto are added many Rules for the valuing of the ruined Foundations in the City of *London*, and for the composing of Differences between Landlord and Tenant about re-building them. Also Rules and Tables for the valuing of all Party-Walls; also Tables of Interest and Rebates at 6 *per Cent.* The *Second Part*, shews the measuring of Land, Board, Timber, *&c.* correcting the false ways used by many therein. Also the Art of Gauging, much enlarged, shewing not only the measuring of Wine, Beer and Ale Vessels, but also the gauging all Manner of Brewers Tuns; with Tables of the Excise of Beer and Ale. Also many other Rules and Tables of Weights and Measures, Foreign and Domestick, Tables of Accounts, Expenses, *&c.* By *John Phillips*.

There is now lately reprinted, these two Pieces of Dr. *Wilkins*, late Lord Bishop of *Chester*. *The World in the Moon*, and *the Earth a Planet*, with all the Schemes and Plates, new cut, and engraven. To be sold by *John Gellibrand*, at the Golden Ball in St. *Paul's* Church-Yard.

THE
Physical Dictionary
OF
STEPHEN BLANCARD.

A *Baptista*, see *Modiolus*.

Abdomen, which *Juvenal* calls *sumen & equaliculus*, is the lowermost Belly, containing the Liver, Spleen, Reins, Stomach, Inteſtines, Bladder, *&c.* The innermoſt part of it is begirt with a Membrane called the *Peritonæum*, the foremoſt part is divided into the *Epigaſtrum*, the right and left *Hypochondres* and the Navel, and the lowermoſt Region or part is called *Hypogaſtrium*.

Ablactatio is when a Child of one or two years of Age is weaned.

Abortus is the bearing of a *Fætus* before the Female have gone out its full time, which happens either through the abundance of nutritious juice, or defect or depravation of it; as likewiſe

it may come by a fall, a blow, a ſudden fright, diuritics, &c.

Abſceſſus, ſee *Apoſtema*.

Abſtemius is he who abſtains from whatſoever meats and drinks his Phyſician has forbid him the uſe of.

Abſtergentia are thoſe things which conſiſting of rugged, hard, and ſharp particles, do as it were ſhave and ſcour off all filth from the *ſuperficies*, and the pores and paſſages of bodies, where they are frequently put into various fermentations from the ſpirits, and other elements lodged in thoſe parts.

Acamatos ſignifies the beſt conſtitution and figuration of humane body, as alſo one that takes no pains, and a perſon that is not tired with it.

Acantabolus is a Chyrurgeons Tool called *Volſella*, which is to take out Thorns, or any ſuch prickly ſubſtance that ſhall chance to ſtick in the *æſophagus* or Gullet.

Acautha is the moſt backward protuberance of the *Vertebres*, called *ſpina dorſi*, as alſo the Thorn of Trees or Plants.

Acceſſio, ſee *Paroxiſmus*.

Accidens, ſee *Symptoma*.

Acetabulum is that cavity in the Huckle-bone which is appointed to receive the head of the thigh-bone within it: Alſo certain glandules in the Chorion are called *Acetabula*, concerning which ſee *Cotyledones*.

Achlys is a certain dark diſtemper of the eye; it is reckoned amongſt the ſpecies of *Amblyopia*, or dimneſs of ſight.

Achor

Achor is a ſort of a cruſted Scab which makes an itching and ſtink on the ſurface of the head, and is occaſioned by a ſerous, ſalt and ſharp matter; the difference betwixt an *Achor* and *Favus* conſiſts in this, that in *Achors* the holes or Cavities are ſmall, and ſometimes not viſible; but in a *Favus* they are more large and conſpicuous.

Achroi are men that have loſt their colour, ſuch as are melancholly perſons, men of an ill habit of body, and they who are troubled with the Jaundies.

Acia Celſi, the ſame that *Fibula Chyrurgorum*.

Acida dyſpepſia, ſee *dyſpepſia*.

Acidulæ, ſee *Balanæum*.

Acineſia is the immobility of the body, or of any part thereof, as in a Palſie, Apoplexy, ſwounding, *&c.*

Acini are ſmall grains; whether they grow by themſelves, as Elder-Berries; or ſhut up in a husk, as Grape-ſtones; nay, ſometimes they are taken for the Grapes themſelves.

Acmaſtica the ſame with *Synochus*.

Acme is the height of a diſeaſe: Many diſtempers have four Periods, the firſt is called ἀρχὴ or the *beginning*, when the matter is but yet raw, as it were, and unripe; the ſecond is ἀνάβασις the growth or increaſe, when the morbifick matter becomes a little digeſted and ripened; the third is ἀκμὴ, when 'tis fully and compleatly ſo; the fourth is παρακμὴ, or the *declenſion* of a diſtemper when its rage is abated, and the Patient is judged beyond danger, for none die in the declenſion of a diſeaſe: This diverſity of periods ariſes from the bloods imbibing of crude juices, which have their

times of crudity, maturation, or ripening, defection, and volatility; and thus the caſe may be ſaid to ſtand in Fevers and other diſtempers.

Acopum is a medicine which applied by fomentation, allays the ſence of wearineſs, contracted by a too violent motion of the body, compounded of warming and mollifying ingredients.

Acoſmia is an ill ſtate of health, joined with the loſs of colour in the face.

Acouſtica are medicines which help the hearing.

Acraſia is the exceſs or predominancy of one quality above another in mixture.

Acriſia is when a diſtemper is in ſo uncertain and fluctuating a condition, that the Phyſitian can hardly paſs a right Judgment upon it.

Acrochordolum is a ſpecies of warts.

Acromium is the upper proceſs, or increaſe of the ſhoulder-blade, or the top of the ſhoulder where the neck-bones are joined with the ſhoulder-blades.

Acromphalum is the middle of the Navel.

Acros is the height and vigor of diſeaſes, as alſo it ſignifies the prominency of bones, the tops of fingers, and of plants.

Acrotes is the vigor, top, and extremity of any thing, as ſulphureous and ſaline particles exalted *ad ἀκρότητας* that is, brought to the moſt exalted vigour their nature is capable of.

Actio is an Operation or Function, which men perform either by the body alone, or by both body and mind; and it is either *animal*, which depends upon the brain; or *natural*, which is owing to the *Cerebellum*.

Acutus morbus, an acute diſeaſe, is that which is over in a little time, but not without imminent danger; and it is either very *acute*, or moſt *acute*; the later is meant when the diſtemper is over in three or four days; but the former is that which continues till the ſeventh day; or elſe a diſeaſe is called ſimply *acute*, when it laſts fourteen, or it may be twenty days; or laſtly *acute ex decidentia*, which laſts forty days at moſt.

Aden is a glandule, which is either *conglobated* as the glandules of the Meſentery of the Groin, and the Pinealis, whoſe office is to diſpenſe the ſeparated humor to the veins, or *conglomerated*, like a Cluſter, as the ſalival glandules, the Pancreas, or Sweet-bread, *&c.* which convey their juice by their own proper channels into ſome notable cavities of the body; they are made up ſeveral little bladders, and fibres, or little hollow conduits diſpoſed in a confuſed manner: *Aden* ſometimes alſo ſignifies the ſame with *bubo*.

Adephagia is the greedineſs of children, who ever now and then fall to freſh feeding before their former victuals are digeſted.

Adeps, or *Pinguedo*, fat is a ſimilar part, made of earthy and ſulphereous blood, white, ſoft, inſenſible, apt to preſerve natural heat, and nouriſh the body in time of need: The eye-lids, the lips, the yard, the *Scrotum*, or outward skin of the cods, the membranes of the teſticles, the brain, the tendons, the nerves, the bones, *&c.* are deſtitute of fat by nature. *Adeps* and *Pinguedo* differ in this, that *Adeps* is a thicker, harder, and more earthly ſubſtance than *Pinguedo*, the fat which is particularly meant by *Adeps*, flows from the blood through

peculiar veſſels into little bags or bladders appropriate thereunto, as is plain from the obſervation of *Malphighius.*

Adiapneuſtia is a different perſpiration through the inſenſible pores of the body.

Adnata tunica is the common membrane of the eye, called *Conjunctive*; it ſprings from the skull, grows to the exterior part of the *tunica cornea*; and that the viſible ſpecies may paſs there, leaves a round cavitie forward, to which is annexed another *tunic*, without any particular name made up of the tendons of thoſe muſcles which move the eye; by reaſon of its whiteneſs 'tis called *Albuginia.*

Aegilops, *Angilops*, and *Anchylops*, is a little ſwelling about the glandule of the eye called *Caruncula major*, for the moſt part accompanied with an inflamation; *Anchylops*, and *Aegilops* are often uſed indifferently; yet ſome for diſtinction's ſake ſay, that *Anchylops* is a ſwelling betwixt the greater corner of the eye, and the noſe, not yet open; but that *aegylops* is a ſwelling betwixt the noſe and angle of the eye, which if it be not ſeaſonably opened, the bone underneath grows putrified; *Aegilops* is often taken for the *Fiſtula lachrymalis*; it ſignifies likewiſe a ſort of graſs that is deſtructive of Barley.

Aeipathia is a paſſion of long continuance.

Aeromeli is Manna, or aerial honey; for in *Calabria* and other places the air is impregnated with ſeveral delicious particles which in the night time cleave to trees, leaves, or any other thing they meet with; and in the day time, are farther concocted and condenſated by the heat of the Sun.

Aetas

Aetas is part of the duration of life, wherein from the continual action and fermentation of the blood and ſpirits, the temperature of humane bodies undergo a conſiderable and ſenſible change; and it is ſixfold, *Pueritia*, childhood, which is reckoned to the fifth year of our age, is diſtinguiſhed into the time before, at, and after breeding of teeth. 2. *Adoleſcentia*, Youth, reckoned to the eighteenth, and youth properly ſo called to the twenty fifth year. 3. *Juventus*, reckoned from the twenty fifth to the thirty fifth. 4. *Virilis Ætas*, manhood, from the thirty fifth to the fiftieth. 5. *Senectus*, old age, from fifty to ſixty. 6. *Decrepita Ætas*, decrepit age follows, which at laſt is all ſwallowed up in death.

Aetiologia is the cauſe or reaſon which is given of natural and preternatural contingencies in humane bodies; whence *Aetilogica* is part of Phyſick, which explains the cauſes of diſeaſes and health.

Aetiologica, ſee *Aetiologia*.

Affectio Hypochondriaca; ſee *Hypochondriacus affectus*.

Affectus, the ſame with *Pathema*.

Agerazia is a growing old.

Agonia is fear and ſadneſs of mind.

Agonia is barrenneſs, or impotence of the Womb, whereby the mans ſeed corrupts.

Agrippa is one who is born with his feet foremoſt.

Agrypnia ſignifies watching, or a dreaming ſlumber which proceeds from a too great agitation, or attenſion of the animal ſpirits in the pores of the brain, whence it happens that the pores are not permitted to cloſe and wet.

Agripnocoma, the ſame that *Coma Vigil.*

Agyrta is a Mountebank, one who vends his Empyrical Receits to the Rabble that ſurrounds him.

Aistheſis, or Sence, is either *external*, as ſeeing, hearing, ſmelling, taſt, and touch; or *internal*, as the common ſenſory, (as 'tis uſually called) the Fancy, the eſtimative faculty, and the memory; but two of them will ſerve the turn, the fancy and the memory; *Aistheſis* or ſence, is a reception whereby motion from external objects being impreſſed upon the ſlender ſtrings or fibres of the nerves, is communicated to the common ſenſory, or to the beginning of the *medulla oblongata* in the brain, by the mediation or continued motion of the animal ſpirits in the ſame nerves.

Aiſleterium is the common ſenſory: which *Carteſius* and others his Abettors make the *glandula pinealis*; but the common ſenſory ought rather to be placed where the Nerves of the external ſenſes are terminated, which is not in the *glandula pinealis*, but (as the moſt ingenious *Willis* has demonſtrated) about the beginning of the *medulla oblongata* (or top of the ſpinal marrow) in the *Corpus ſtriatum.*

Alæ, ſignifie the ſides of the Noſe; the little fins, as it were, of the *nymphæ*, or the lips of a Womans private parts; the upper part of the ear, the Arm-pits, and the proceſs of the bone, *Sphenoides.*

Alantoides, ſee *Allantoides.*

Albaras nigra, ſee *lepra Græcorum.* *Albaras alba*, ſee *Leuce.*

Albuginea oculi, is a white tunic of the Eye, which proceeds from the *pericranium*, grows to the *tunica cornea*, and leaves a hole forward for the opening of the Apple of the Eye; ſee *tunica adnata*.

Albuginea teſtis, is the membrane which immediately involves the teſticles.

Albugo oculi, is the ſame with *album oculi*, the white of the Eye; it ſignifies alſo a white ſpeck in the *tunica cornea*, which proceeds either from humours, or a ſca or ulceration.

Album oculi, is that part of the Eye, where the *tunica adnata*, and the *albuginea* grows to the *tunica ſclerotes*.

Albumen oculi, or *albugo*, the ſame with *album oculi*.

Alcali, is all ſuch Salt as is extracted from the aſhes of any ſubſtance by a boiled *lixivium*, or Lie, proper for any thing liquid as well as ſolid. 'Tis ſaid to borrow its name from the herb *Kali*, with whoſe Salt the *Egyptians*, as well as we, make glaſs.

Alchymia, is the ſame with *Chymia*.

Alcohol, is the purer ſubſtance of any thing ſeparated from the impurer; it ſignifies alſo moſt ſubtil and refined duſt; and ſometimes a moſt highly rectified Spirit, in ſo much that if it be ſet on fire, it ſhall burn all away without any dregs or phlegm at the bottom.

Alcol, the ſame with *Alcohol*.

Alcool, the ſame that *Alcohol*.

Alembicus, or *Alembicum*, is a Chymical Inſtrument uſed in Stilling. It has the ſhape of an helmet, concave within, and convex without; and towards the bottom is placed a beek or noſe,

about

about a cubit long, by which the vapours deſcend; if they be made without a noſe, they are rather uſed in circulatory veſſels; they are made of Braſs, Pewter, or Glaſs.

Alexipharmacum, is a medicine which expels poyſon, ſo that it ſhall not be hurtful to the Body; they are moſt commonly ſuch things as attenuate the Blood, that it cannot be coagulated with Poyſon in the Air, as *Acids*.

Alexiterium, is a remedy which preſerves the Body, that it take not Poyſon.

Algema, Pain, is a ſad troubleſome Senſation, impreſs'd upon the Brain from a ſmart Vexatious irritation of the Nerves; it ariſes from either a ſenſible or inſenſible ſolution of the *Continuum*.

Algematodes, the ſame with *Algema*.

Alhaſef, the ſame with *Hydroa*.

Alkaheſt, ſignifies an univerſal Menſtruum or liquor, which reſolves Bodies into their firſt matter, ſtill preſerving the virtues of their ſeeds and eſſential form: a thing of great fame, if of equal virtue, which every one eſtimates according to his ſucceſs in the Operation. Some take it for prepared *Mercury*, others for *Tartar*.

Aliformes proceſſus, are the prominencies of the *Os Cuneiforme*, from the fore part.

Alimentum, is a Body ſo convenient for, and adapt to the nature of an animal, that it may be digeſted by its heat and fermentation, and aſſimilated into its own nature; and it is either Meat or Drink. Upon the account of its different degrees, it is taken three ways by *Hippocrates*; one is for *future* nouriſhment, which paſſes from the Mouth into the Ventricle or ſtomach: another

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is for that *which is as it were* nouriſhment, and that is the arterious Blood and animal Spirits. The third is *true* or proper nouriſhment, that which faſtens to the parts, and at laſt is aſſimilated into their nature.

Alindeſis, is an exercitation of the Body, wherein people firſt anointed with Oil, were wont afterwards to rowl themſelves in the duſt.

Alipaſma, is a ſmall duſt, which mixt with Oil is uſed to be ſoaked into the Body to hinder ſweating.

Alitura, is the action of a live Body, whereby the perpetual waſte of Blood, Spirits, and ſubſtance, is as continually repaired by the acceſſion of new nutritious juice, rightly prepared and fermentated, and then ſtuck upon the parts that are to be nouriſhed.

Allantoides, is the urinary tunic, placed betwixt the *Amnion* and the *Chorion*, which by the Navel and *Urachus*, (or paſſage by which the Urine is conveyed from the Infant in the Womb), receives the urine that comes out of the Bladder. 'Tis called likewiſe *Farciminalis*, becauſe that in many brutes 'tis of the ſhape of a gut-pudding; but in man and ſome other few animals, it is round, and like the thin ſoft skin which wrappeth the Child in the Womb.

Allioticum, is a Medicine which by Fermentation and cleanſing alters and purifies the Blood; boiled up for the moſt part of the root of Sowthiſtle, Cichory, Fennel, Endive, Lettice, *&c.*

Allogotrophia, is a diſproportionate nutrition, when one part of the Body is nouriſhed diſproportionately to another.

Alope

Alopecia is a ſhedding of the Hair, occaſioned by the Pox, or otherwiſe. So called from a Fox, ἀλώπηξ, whoſe Urine is ſaid to make places bald and barren for a year, as the Scholiaſt of *Callimachus* obſerves; or from a diſeaſe peculiar to a Fox. It is called likewiſe, ὄφιασις from the figure, becauſe that the parts ſmooth and deſtitute of Hair, look winding like a Serpent, in Greek ὄφις. Its common to both theſe Diſtempers that the hair falls, of *Areatem*, by ſhedding, whence in general this Diſeaſe is called ἀρεα.

Alphus is deſcribed by *Celſus* to be a Diſtemper wherein the white colour of the skin is ſomewhat rough, but not continued, like ſo many ſeveral drops: Sometimes it diſperſes it ſelf wider, and with ſome intermiſſions. *Alphus* is likewiſe called *morphæa*; it differs from *Leuce*, in that it penetrates not ſo deep.

Alterantia, the ſame with *Alliotica.*

Alteratio is a depuration, or a preparation and expurgation of the Blood by breathing a Vein, or purging.

Alvearium is the cavity of the inward Ear, near the paſſage which conveys the ſound, where that yellow and bitter excrementitious ſtuff is bred.

Alvi fluxus, the ſame with *Diarrhæa.*

Amalgamatio is the corroſion of metal by *Mercury.*

Amauroſis is a dimneſs of ſight, whether the object be placed near or at a diſtance; but ſo, that no external fault appear in the Eye, if you inſpect it never ſo narrowly; the defect conſiſts in the obſtruction of the optick nerve; it is called alſo *gutta ſerena.*

Ambe is a ſuperficial jutting out of the Bones: alſo a Chyrurgeons Inſtrument with which diſjointed Bones are ſet again.

Amblotica are Medicines which make abortive, as are all diureticks.

Amblyopia is dulneſs of ſight, which is fourfold; *Myopia*, *Presbytia*, *Nyctalopia*, and *Amauroſis*, of which in their proper place.

Ambonæ, the ſame with *ambe*.

Ambroſia is a ſolid Medicine, but prepared as grateful and pleaſant as can be; it ſeems to take its name from the meat of the gods, becauſe the gods eat *Ambroſia*, and drink *Nectar*.

Ambuſtio is a ſolution of the *Continuum*, cauſed by ſome external burning matter, which offends the inward thin skin always, oftentimes the outward thick skin, and ſometimes alſo the muſcles, veins, arteries, nerves and tendons.

Amethodicum is that which is done without any methodical rational preſcription, as your Empyricks, or Quacks do.

Amma, or *Bracherium*, is a ſort of a girdle, uſeful to thoſe who are troubled with a Rupture in the Belly, wherewith the privy parts are cloſely connected with the Abdomen, the Ribs, and the Loins, leſt the inteſtines ſhould fall out. It ſeems to have took its name of *Bracherium*, from the girdles which are made for the Reins and Loins, which *Iſidorus* calls the Amber Monkiſh Bracelet; it is called *Brachile* or *Brachiale*, tho it be not any girdle belonging to the Arms, but the Reins. *Caſſianus* calls it *rebrachiatorum*, whence without doubt the *Bracherium* of the Chyrugeons had its riſe; that girdle or ſwathe which they uſe

uſe in Ruptures of the Belly.

Amnion is the membrane with which the *fætus* in the Womb is moſt immediately clad, which with the reſt of the *ſecundinæ*, the *chorion* and *alantois*, is ejected after the birth; it is whiter and thinner than the *chorion*. It contains not only the *fætus*, but the nutritious humour, whence the *fætus* by the Mouth and Throat ſucks its nouriſhment. It is outwardly clothed with the urinary membrane, and the *chorion*, which ſometimes ſtick ſo cloſe to one another, that they can ſcarce be ſeparated.

Amolyntum is a Medicine which will not defile the hands that touch it.

Amphemerinus is a Quotidian diſtemper.

Amphibleſtroides, or the *tunica retina* of the Eye, is a ſoft, white, and ſlimy ſubſtance, which is ſo named, becauſe that being thrown in the water, it reſembles a net. It ſhoots from the very center of the optick nerve; and expanding it ſelf over the vitreous humour, is extended as far as the ligament of the Eye-lids; this tunic, in that it is whitiſh and of a marrowy ſubſtance, ſeems to proceed from the very marrowy and fibrous ſubſtance of the optick nerve; ſo that it is as it were an expanſion of nervous fibres, which are there gathered into one bundle, into a contexture made like a net; and indeed if the whole eye were taken for a flower which grows to the brain by the ſtalk, as I may call it, of the optick-nerve, the *tunica retina* would be the very flower it ſelf, and the two former be only in the nature of a ſtem; They receive the ſenſible ſpecies within

within the bed of the eye much after the ſame manner as a whited wall in a darkned chamber receives and repreſents the viſible ſpecies which are intromitted through a little hole.

Amphibranchia are places about thoſe glandules in the jaws which moiſten the *Aſpera Arteria*, Stomach, &c.

Amphidæum is the top of the mouth of the Womb, like the lips of a cupping-glaſs.

Amphiſmela is an anatomical inſtrument, uſeful in the diſſection of bodies.

Amulatum is the ſame with *Periamma*.

Amygdalæ, the ſame with *Antias* and *Pariſthmia*.

Amigdalatum is an artificial milk, or an emulſion made of almonds, and other things.

Ana is an equal portion of different ingredients in the ſame receit.

Anabaſis is the increaſe of diſeaſes.

Anabatica, ſee *Synochus*.

Anabrochiſmus is when any thing ſuperfluous and corrupted is taken up by the letting down of a band fit for thar purpoſe; it is likewiſe a way of drawing out the inverted prickling hairs of the eye-lids, by the help of a thread of fine ſilk in the eye of a needle; which when you have doubled, you put the hair through, and draw it out.

Anabroſis is a conſuming or waſt of any part of the body by ſharp humours.

Anacatharſis is a medicine that diſcharges nature by ſome of the upper parts; as any thing that provokes to vomit, to ſneezing, to ſalivation, &c.

An-

Anacollema, is a ſort of ointment, or dry medicine, either applied to the forehead and noſtrils to ſtop bleeding; it ſignifies likewiſe a medicine that will breed fleſh, and conglutinate the parts.

Anadiploſis is a frequent reduplication of Fevers.

Anadoſis is whatſoever tends upward in the body, as the diſtribution of Chyle, or a Vomit.

Anaiſtheſia in defect of ſenſation, as in paralytick and blaſted perſons.

Analeptica are medicines which cheriſh and renew the ſtrength; it ſignifies alſo a part of *Hygieina*, or art of preſerving health, whereby weak perſons are recovered.

Analgeſia ſignifies indolency, or abſence of pain and grief.

Analogia, ſee *Analogiſmus*.

Analogiſmus is a compariſon and perception of cauſes that help by likeneſs.

Analyſis is the reduction of a body into its firſt principles; alſo it is an Anatomical demonſtration of the parts of mans body, which is performed by inſiſting upon the parts ſeverally.

Anamneſtica are medicines which reſtore the memory, as all ſpirituous things do.

Anapleroſis is part of Chyrurgery, whereby that which either Nature has denied, or has by chance decayed, is reſtored by art.

Anarrhopus is the ſame with *Anodoſis*.

Anaſarcha is a white, ſoft, yielding tumor of the whole outward body, or of ſome of its parts, which dints in by compreſſing the fleſh; it is cauſed by the blood upon a double account; firſt, when it does not rightly ſanguifie, or aſſimilate the

the Chyle; and again, when it is not rightly accended in the Lungs. The blood thus perverted, pours forth the *Serum* at the extremities of the Arteries in greater quantity than it can receive and reduce by the Veins and Lymphducts, or expel by the Veins and Pores, and other paſſages that ſend it forth. If the humours be too viſcous, it is called *Leucophlegmatia.*

Anaſtoichiaſis is a Chymical reſolution of bodies.

Anaſtomaſis is an effluxion of the Blood, the Lympha or Chyle, at the meeting of Veſſels that cloſe not narrowly. It is alſo taken for the mutual opening of Veins and Arteries into one another, as ſome long ago dream't, though they were awake; for this were to offer violence to the Laws of Circulation: yet it is not impoſſible neither, ſince Veins open into Veins, and Arteries into Arteries; as is plain in the Spermatick Veſſels; the *Plexus Choroides, rete mirabile, &c.*

Anaſtomotica are Medicines which open the Pores and Paſſages, as Purgatives, Sudoriferous things, and Diuretics.

Anataſis is the extention of the Body towards the upper parts.

Anatica portio, See *ana.*

Anatomia is a neat Diſſection of an Animal, eſpecially Man, whereby the Parts are ſeverally diſcovered and explained, for the uſe of Phyſick and Natural Philoſophy.

Anatomicus is a Phyſitian that is skilful in Diſſections.

Anatripſis is a bruiſing or Comminution of the Stone, or a Bone.

Anchoralis proceſſus, See *Ancyroides.*

Anchyle is a contraction of a Joynt, or the back part of the Knee. *Anchylosis*

Anchylops, the ſame that *Aegilops.*

Ancon, or the top of the Elbow, is ſtrictly taken for the backward and greater ſhooting forth of that Bone of the Cubit which is called *Ulna.*

Anconæus, See in *Ancon.*

Ancyle is the contraction of the Ham. See *Anchyle.*

Ancyloblepharum is the growing of the Eye-lid to the *tunica cornea*, or to the *Albuginea*, or when as it ſometimes happens, both the Eye lids grow together: this concretion ſometimes happens before the delivery of a Child, and then 'tis the fault of the Birth.

Ancyloglɔſſum is when the little ſtring under the Tongue is too ſtraitly tied, which cauſes difficulty of utterance.

Ancyroides is the ſhooting forth of the Shoulder-bone like a beek, which is called *Coracoides*, *Anchoralis*, and *Cornicularis.*

Androgynus, or an *Hermaphrodite*, is one who hath both Man and Womans Members: alſo one who has had his Members cut out; alſo Effeminate.

Aneuriſma is a dilatation or burſting of the Arteries, always beating, and ſwelling ſometimes to the bigneſs of an Egg, which yields, if you compreſs it, but recoils preſently.

Angina is an Inflamation of the Jaws or Throat, attended with a continual Fever, and a difficulty of reſpiration and ſwallowing: and it is two-fold; either *Spuria* or *Exquiſita*, a baſtard or a true

Squincie:

Squincie: the later is again four-fold, *Synanche*, *Paraſynanche*, *Cynanche*, and *Parachynanche*: of all which in their prõper place.

Anhelatio, See *Aſthma*.

Ani procidentia, See *Procidentia ani*.

Animalis facultas, the Animal Faculty, is an Action whereby a man exerciſes Senſe, Motion, and the principle functions of the Mind, which are three, Imagination, Ratiocination, and Memory.

Ἄνω *purgare*, to diſcharge upwards, as in a Vomit, *&c.* oppoſite whereunto is Κάτω *purgare*, to do it downwards.

Anodynum is a Medicine that allays Pain.

Anœa is Madneſs, or an extinction of the Imagination and Judgment.

Anomeomeres is the ſame with *Heterogeneus*; or that which conſiſts of ſeveral and different Particles.

Anorexia is a loathing of Meat, ariſing from an ill diſpoſition of the Stomach.

Antagoniſta is the oppoſite Situation of *Muſcles*, as may be ſeen betwixt the Adductor and Abductor, that which contracts and expands the Arm.

Antarthriticam is a Medicine againſt the *Gout*.

Antaſthmatica are Medicines proper for *Aſthmatic* people.

Antecedens cauſa, See *Proegumena*.

Antecedentia ſigna, Antecedent Signs are ſuch as are obſerved before a Diſeaſe, as an ill diſpoſition of the Pancreatic Juice, or the Bile, is an Antecedent cauſe to infinite Diſeaſes.

Antemetica are ſuch things as hinder Vomiting too much.

Antendaxis is a *Countre*-indication, or a contradictory indication, which forbids that to be uſed which the former indication ſuggeſted as proper: as for inſtance, abundance of ill juice in blood requires Evacuation; but then again the weakneſs of the Patient may forbid it.

Antepileptica are Medicines againſt the *Falling-ſickneſs*.

Anthelix is the Protuberance of the Ear, or the inward brink of the outward Ear.

Antherum is any thing that's florid in our Bodies. *Anthera* are alſo the tops in the middle of Flowers, which lean upon little hairy threads.

Anthracoſis oculi is a ſcalie corroſive *Ulcer* of the Eye, attended with a Defluxion and fear of the whole Body, eſpecially about the Eyes. The Cauſe is now and then an Inflamation of the Eye from a Malignant *Fever*.

Anthrax, *Carbo*, *Pruna*, or *Carbunculus*, is defined to be a *Tumor* that ariſes in ſeveral places, ſurrounded with hot fiery and moſt ſharp Pimples, accompanied with acute Pain, but without ever being ſuppurated; and when it ſpreads it ſelf farther, it burns the Fleſh, throws off lobes of it when it is rotten, and leaves an *Ulcer* behind it, as if it had been burnt in with an Iron.

Anthypnotica are Medicines which hinder Sleep.

Anthyſterica are Medicines good againſt the Fits of the *Mother*.

Antiæ, in the *Plural Antiades*, *Tonſillæ*, *Glandules* of the Neck, which *Chyrurgeons* commonly call *Almonds*, which they do not too much reſemble neither. They are two *Glandules*, which in reality make but up one Body, placed at the ſides

ſides of the *Epiglottis*, or cover of the Wind-pipe; its ſubſtance is ſimilar, and made like ſeparate Grains, juſt like Honey or Oyl, hardned with cold; but that they ſtick cloſer together, as if they were joyned by a *Membrane*; 'tis of ſomewhat a yellowiſh Colour, and ſoft; it has on each ſide one common large oval hollow paſſage which opens into the Mouth within the skirt, whereof it contains two ſomewhat big, and ſeveral leſs Cavities. Its uſe is to collect the ſnotty viſcous Matter, and to moiſten the adjacent parts therewith. It ſignifies alſo, the Inflamations of theſe parts. See *Pariſthmia.*

Antiballomena are Medicines of a like ſtrength, which are now and then uſed in the defect of one another: *Apothecaries* call them *quid pro quo.*

Anticardium is a cavity in the Breaſt above the region or place of the Heart.

Anticnemium is the former part of the Leg.

Antidotum is a Medicine againſt deadly Poyſon.

Antinephritica are Medicines which Cure the Diſtempers of the *Reins.*

Antipathia is a Contrariety and Repugnancy in the Body, or in Medicines: alſo a loathing and abhorrence of any thing without a manifeſt cauſe.

Antiperiſtaſis is the ſurrounding of the Air, as in Hay that is cocked and made up into Ricks too moiſt. *Hippocrates* the firſt great Author of *Phyſick*, ſays in his *Aphoriſms*, That *Bodies are hotter in Winter, and colder in Summer.* I interpret it thus, That this does not come onely from the *Antiperiſtaſis* of the Air, but from the Nitre with

which the Air in *Winter*-time is impregnated; eſpecially, when the *North*-Wind blows; ſo that when we come to breathe, the Sulphureous Blood is more fermentated and inflamed in the Lungs.

Antipharmacum is a Remedy againſt Poyſon; or a Remedy againſt any other Diſeaſe.

Antipleuriticum ſignifies any Remedy againſt a *Pleuriſie*.

Antipyreuticum, or *antipureticum*, is a Medicine that temperates and allays too much heat in *Fevers*, as any *acides* do.

Antiqui morbi, old Diſeaſes, are ſuch as from the fourth day continue often many Years, and therefore they are called alſo inveterate.

Antipaſis is a revulſion of a Diſeaſe; that is, when Humours which flow into ſome one part, are turned into another by the opening of a Vein in a remote part.

Antiſpaſmodicum is a Medicine that hinders contractions.

Antiſpaſticum is a Medicine that diverts Diſtempers to other parts.

Antitaſis is an oppoſite placing of parts in the Body, as the *Liver*, and the *Spleen*.

Antrum buccinoſum, the ſame with *Cochlea*.

Anus is the extremity of the *inteſtinum rectum*; it conſiſts of Three *Muſcles*, two called *levatores*, which diſtend and open it in time of neceſſity; and one called *Sphincter*, which ſhuts it, and keeps it ſo. It is alſo a cavity in the Brain, which ariſes from the contact of four Truncs of the *Spinal Marrow*; alſo the Skin which goes over the Navel, which when wrinkled, are a ſign of old Age.

Aorta,

Aorta, or the great Arterie, is a Veſſel which proceeds from the left Ventricle of the Heart, conſiſting of four Tunics, a *Nerveous*, *Glandulous*, *Muſcular*, and *Membrancous*, or *Internal* one; it beats continually, and diſtributes Blood into the whole Body for nouriſhment. The branches which creep from the Heart to the Brain, are called *Carotites*: thoſe which run laterally towards the Arms, are called *Humerariæ*: as the Trunc of it diſcends, the Branches extend themſelves towards the Bowels: and going further on to the Thighs and Feet, it ends.

Apagma is the thruſting of a Bone or other part out of its proper place.

Apanthiſmus is the Obliteration of a part in the Body, ſo that it can be no more found; as it often happens to a little Arterious Pipe about the Heart.

Apathia is an utter want of Paſſions.

Apepſia is when the Stomach has no Concoction.

Ἀπεπτα φύματα are Crude Wheals or Knobs in the Body, not yet ripe.

Aperientia, opening things, are thoſe which conſiſting of ſharp, ſmall Particles, penetrate the Body profoundly, and by attenuating and expelling the more craſs and groſs, open the Pores and Paſſages of the Body and its Veſſels.

Aperiſtatos is a hollow *Ulcer*.

Aphæreſis is a part of *Chyrurgery* ſo called; which teaches to take away ſuperfluities.

Aphonia is want of Voice.

Aphoriſmus is a ſhort determinative ſentence.

Aphrodiſius morbus, the ſame with *Lues Venerea*.

Aphthæ are Wheals or Pimples about the Internal parts of the Mouth; as alſo about the Ventricle and Guts, which when they come to be ripe, fall off by piece-meal, and are often accompanied with a *Fever* in thoſe of riper Years. In new-born Children, I believe it ariſes from ſome Impurities which the Maſs of Blood contracts in the Mothers Womb; for the Blood for want of Eventilation there, being more impure, preſently after the birth of the *Fætus* begins to flouriſh and refine. *Celſus*'s *Aphthæ* are otherwiſe deſcribed; but, ſays He, *There are extream dangerous Ulcers in Children, which the* Greeks *call* Ἄφθας, *for they often kill them.* There is not the ſame danger in Men and Women. Theſe *Ulcers* begin in the Gums, then by little and little ſpread over the Palate and the whole Mouth; and then at laſt deſcend to the *Epiglottis*, or cover of the Wind pipe, and the upper part of the Throat, which being once Infected, the Child hardly recovers.

Apnæa is a ſuppreſſion of Reſpiration, either wholly, or at leaſt to Senſe.

Apochyliſma, called *Succago*, *Robub*, and *Rob*, is the boiling and thickning of any juice with Sugar and Honey, into a kind of a hard conſiſtence.

Apocope is the cutting off of a part.

Apocruſticum is any thing that helps by vertue of binding and repelling.

Apodacryticum is a Medicine that provokes Tears.

Apolepſis is the interception of Blood and Animal Spirits.

Apomeli, is *Oxymel*, or a Decoction of Honey and Vinegar.

Aponeu-

Aponeuroſis is the end, tail, or ſtring of Muſcles; it is called alſo a Tendon. *Chyrurgeons* take it falſly for a Nerve.

Apoflegmatica, See *Apophlegmatiſmus.*

Apoflegmatiſmus, *Commanſum*, ſome *Phyſicians* call it in Barbarous Language *Maſticatorium*; it is a Medicine which being kept in the Mouth, and often alſo chewed, draws forth Pituitous Humors, which are excited at the Mouth, made of the Root of baſtard *Pellitory*, *Salt*, *Holly*, *Maſtich*, *Wax*, *&c.* when it is uſed in this ſolid Form, it is called *Maſticatorium*: it is uſed alſo in a Liquid Form, and is of the Nature of a Gargariſm, made up of *Cephalics*, and attenuating Ingredients, boiled and prepared.

Apophthora is an Abortion, or the Birth of a *Fætus* before its due time.

Apophyſis, *Probole*, *Echphyſis*, *Proceſſus*, *Productio*, *Projectura*, *&* *Protuberantia*, is a part of a Bone that is not contiguous, as an *Epiphyſis* is, but continuous with the Bone, and ſtretching it ſelf beyond a plain ſurface.

Apoplecta is the Jugular Vein, which the Ancients falſly called, the *Soporalis*, or Sleepy Vein.

Apoplexia, *Attonitus ſtupor*, *Sideratio*, and *Morbus attonitus*, is a profound Sleep, wherein the Patient being vehemently ſhaken, toſſed, and pricked, yet perceives nothing, nor affords any ſign of Action; accompanied with a difficulty of Reſpiration for the moſt part, and ſometimes with none at all: it ariſes frequently from *viſcous* Blood, which obſtructs the leaſt Pores of the Brain: or from Blood Extravaſated about the Baſis of the Brain, which oppreſſes and ſtraitens the *Carotidal Arteries*, or the Brain.

Apor-

Aporrhoæ are Vapours, and Sulphureous *Effluviums* which exhale through the pores of the body, and other breathing holes.

Apoſitia is a loathing of Meat.

Apoſpaſma is when the unity of Organical compounded parts is diſſolved, and thoſe things which were of different natures, yet naturally compacted together, are disjoyned by the Rupture of thoſe Ligaments, and little Fibrous Threads or Filments which held them together: as when the Skin is ſeparated from a Membrane, a Membrane from a Muſcle, one Muſcle from another; and in ſhort, any one part from another, which naturally adhered to it.

Apoſtaſis, ſee *Apoſtema*.

Apoſtema, which *Pliny* calls *Apoſtaſis*, *Hippocrates Metaſtaſis*, and *Celſus*, *Abſceſſus*; is an Exulceration left after a *Criſis*: but *Apoſtaſis*, and *Metaſtaſis* ſometimes differ in this, That the former is meant of an Acurate *Criſis*, the later of the tranſlation of a Diſeaſe from one part to another.

Apoſurma is a ſhaving away of the Skin, or Bone.

Apotherapia is a Cure, or Remedy: alſo an Exercitation, which both Purges the Excrements, and ſecures from Wearineſs.

Apothermus, the ſame with *Apochilyſma*.

Apozema, the *Apothecaries* call it a *Decoction*, is a Decoction of Roots, Woods, Barks, Herbs, Flowers, Fruits, Seeds, *&c.* which is boiled down commonly to Twelve, Fifteen, or Twenty Ounces. It is either Purging, Looſning, Altering, or Drying, *Cephalic* (for the Head) *Stomachic*, *Diuretic*,

retic, *Splenetic*, or *Hepatic*, (good for the Liver.)

Appetitus alimentarius, or Hunger, is a certain Conſtitution of the Phanſie, ariſing from the Motion of a Nerve of the *par vagum*, and the *Intercoſtal*, which for want of Nouriſhment, is moved inordinately in the Stomach; whereby we are impell'd for Animal Spirits, to thoſe Motions of our Members which are moſt conducive to the procuring of Nouriſhment. It is occaſioned in as much as the Animal Spirits being any way excited about the middle of the Brain, ſhoot thence towards the body of the Nerves: or it may be thus defin'd, *appetitus alimentarius* is an incitement to ſeek Nouriſhment, proceeding from an *acid Humor* which ariſes from a *ferment* in the Stomach, with which the Nerves being *vellicated*, they communicate the ſenſe of want of Nouriſhment to the Brain; which want, the Brain naturally judges ought to be ſupplied.

Apſychia is a *Deliquium* of the Mind.

Aptyſtus is want of Spittle, ſo that a Man cannot ſpit.

Apyrexia is an intermiſſion, or cooling of *Fevers*: the cauſe of it is, that all the *Morbific* Matter is ſpent in one Fit, and it intermits till new come, and begin to ſwell and *ferment* as the other.

Aqua diſtillata, diſtilled Water, is ſuch as is drawn out by Diſtilling, conſiſting of Watery and Spirituous Parts, but more of Watery.

Aqua inter cutim, Water betwixt the Skin; the ſame with *Anaſarca*.

Aqualiculus, or the loweſt part of the Belly; the ſame with *Hypogaſtrium*.

Aquæus humor, the Watery Humor, ſee *Humores Oculi*.

Arachnoides is the *Criſtalyne tunic* of the Eye; ſo called from its likeneſs to a Spiders Web.

Araeotica, ſee *Rarefacientia.*

Aranea tunica, or *Criſtalyna*, is that which ſurrounds the *Criſtalyne humour*, by reaſon of its light thin *contexture*, like the workmanſhip of a Spider, it has the name of *Aranea.*

Arcanum Theophraſto is the Quinteſſence of a thing moſt highly exalted, or, as He ſays, it is the vertue of a thing Refined by a thouſand Exaltations. He boaſts of four *Arcana* eſpecially; 1. The *Arcanum* of the Firſt Matter. 2. Of the *Philoſophers Stone.* 3. Of the *Mercury* of Life. 4. Of *Tincture.* Others call it an *Extract* ſpecially ſo called.

Arche is the beginning of a Diſeaſe.

Archeus is the higheſt, and exalted, and inviſible Spirit, which is ſeparated from Bodies, is Exalted and Aſcends, an hidden Vertue of Nature common to all things; an Artiſt, a Phyſitian. Alſo *Archiatios*, or the Chief *Phyſitian* of Nature, which diſtributes to every thing, and to every Member its peculiar *Archeus* occultly by the Air. Alſo *Archeus* the firſt in Nature, is a moſt occult quality, which produces all things from *Iliaſtes*, being onely immediately ſuſtained by the Divine Vertue it ſelf.

Arcuatus Morbus, ſee *Icterus.*

Ardentes febres, burning *Fevers*, are thoſe which are accompanied with a great Heat and Thirſt, by reaſon of a too high Exaltation of the *Sulphur*; as in that called *cauſus*, and *lipiria.*

Ardor is a very *intenſe acute* Heat raiſed in our Bodies by a too high Exaltation of *Sulphur* or *Spirits.*

Ardor ventriculi, that which we call Heart-burning,

burning, is a particular ſort of Pain in the Stomach which at the ſame time moleſts the whole Gullet; ſome call it a Fervent Heat of the Stomach; ſome an *Ebullition*, and a boiling bubling heat of the Stomach; when a certain fiery Pain is felt in the Ventricle, and the Throat, as if it burnt; it happens often to people that are in good Health enough, and that either Feeding or Faſting; eſpecially when they belch, as if there were a fiery ſort of Blaſt cloſely pent up, and which could not break out. Yet it happens ſometimes in *Fevers* too. It is cauſed by a certain *effervescence* of little, very ſharp *bileous particles*, with *Sulphureous*, whence is perceived that *Ebullition*, or bubling heat of the Stomach.

Area; *Celſus* reckons two ſorts of *Areas*. This is common to both of them, that the uppermoſt little Skin being decayed, the hairs are firſt leſſen'd, and then fall off: and if the place be beat, it ſends forth a liquid matter of an ill ſavor; both of them ſpread in ſome ſwiftly, in others ſlowly; that is the worſt that makes the Skin thick, fattiſh, and perfectly bald: That which is called ἀλοπεκία dilates it ſelf in any ſhape, it happens both in the Head, and in the Beard; the former is called, ὄφιασις from its reſembling a Serpent, it begins at the hinder part of the Head, exceeds not the breadth of two fingers, ſpreads it ſelf towatds the Ears in two branches, in ſome to the Fore-head, till they both joyn in the fore-part of the Head: the one Diſtemper is incident to any Age; the other common to Infants. The former is ſcarce ever cured, the later often ends of his own accord.

Arena, Gravel, is a thing bred in the body of

a

a great deal of Salt and Earth, which often grows up into a Stone.

Argemon is a little *Ulcer* of the Eye in that circle of it which is called *Iris*, comprehending part of the white and black.

Arilli, the ſame with *acini*.

Aroma is any Odoriferous Spice, as Cloves, Cinnamon, Galangal, *&c.*

Arquatus, the ſame with *Icterus*.

Arteria trachea, or *Aſpera*, the Wind-pipe, is a *Cartilaginous* Veſſel implanted in the Lungs, and conſiſting of various rings and parts: the fore-part of it is full of *ligaments*, and depreſſed for the better paſſing of the Gullet; its upper part is called *Larynx*, and the lower *Bronchius*: its uſe is for the Voice and taking in breath.

Arteria aorta, or *magna*, the great Arterie, is a Veſſel that beats continually, faſtned to the left Ventricle of the Heart: it conſiſts of four *tunics*, and receives the Blood in the Lungs, which is ſent from the Heart, and Elaborated by the *Nitre* in the Air, and diffuſes it through the whole Body for its Nouriſhment.

Arteria cæliaca, ſee *cæliaca arteria*.

Arteriaca, ſee *Arteria*.

Arteriotomia is an Artificial opening of an *Arterie*, for the Letting of Blood in an inveterate Head-ach, Madneſs, Falling-ſickneſs, Pain and Inflamation in the Eyes and Ears. The Section is made in the Fore-head, Temples, or behind the Ears: the manner of it is thus, After the *ligatures* made in the Arms or Neck, the Arterie is cut juſt as a Vein is, and when the blood is Emitted, you apply a very *Aſtringent* Plaiſter, with

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a Leaden Plate, to the Orifice, and then ſwathe it well; the Cure is performed in Seven or Nine days time.

Arthritica, ſee in *Arthritis*,

Arthritis, or *Morbus articularis*, the *Gout*, exerciſes its Tyranny about two or three, or more Joynts; and it is defined to be a pain about the Joynts, proceeding from an *effervescence* of the Nervous *Acid* Juice, with the fixed *Saline Particles* of the Blood, whence the *Nerves*, *Tendons*, *Ligaments*, the thin *Membranes* about the Bones, are contracted, and miſerably Tormented; whence proceeds Swellings, Redneſs, hard ſandy *concretions* in ſeveral parts of the Body, and other ſymptoms that accompany it. It is fourfold, *Chiragia*, the *Gout* in the Hands; *Iſchias*, in or about that Bone which is connected to the *Os Ilium*: *Gonagra*, in the Knees; and *Podagra*, in the Feet, almoſt an incurable Diſtemper.

Arthritis vaga, a Wandering *Gout*, is a Diſeaſe in the Joynts that creates pain ſometimes in one Limb, ſometimes in another. It proceeds from a double cauſe. We may ſuppoſe in this Diſeaſe a great many heaps, as it were, of fixed Salt thruſt out from the Maſs of the Blood, to be placed like ſo many Neſts here and there about the Limbs and Joynts, which being treaſured up in ſeveral diſtinct Cells, or Repoſitories, like the Spawn of Fiſh, or the Seed of Women; the lower *recrements* of the Nervous Juice comes afterwards, like the Man's Seed, and Impregnates them; and hence from the mutual *Effervescence* of theſe two, the *Membranes* and *Nervous Fibers* being *vellicated* and contracted cauſe an extraordinary quick and acute Pain. It

is

is called *vaga*, wandring, becauſe 'tis not conſtant to one and the ſame place, as the true *Gout* is.

Arthrodia is the joyning of Bones, when the cavity that receives the Bone is in the Surface, and the little head or top of the Bone that is received, is depreſſed: as in the lower Jaw-bone, with the Bone of the Temples.

Arthon is a Joynt, or Connexion of Bones, proper for the performing of Motion. *Articuli* are ſometimes the Knuckles of the Fingers.

Anthropologia is the Doctrine of Man: which *Batholine* diſtinguiſhes into two parts: *Anatomie*, which Treats of the Bodie and its Parts; and *Pſucologie*, which Treats of the Soul.

Arthroſis, the ſame that *Articulatio*.

Articularis morbus, ſee *Arthritis*.

Articulatio is a Conjunction of Limbs for the performing of Motion: and it is twofold, *Diarthroſis*, or a more looſe *Articulation*: and *Synarthroſis*, or a cloſer.

Articulus, ſee *Arthron*.

Artomeli is Broth made of honey and bread.

Artus are Members growing to Cavities in the body, and diſtinguiſhed by Joynts.

Aryt ænoides are two *Cartilages*, which with others make up the top of the *Larynx*; it is taken alſo for certain *Muſcles* of the *Larynx*.

Arythmus is a Pulſe loſt to ſenſe.

Aſs, or *Aſſis*, is the leaſt piece of Money that's Currant, and in Weight a Pound.

Aſaphia is a lowneſs of Voice, which proceeds from a looſe or ill conſtitution or contemporation of the Organs.

Aſcaris,

Aſcaris, or *Aſcarides*, are little worms which breed in the *Inteſtinum rectum*, and then tickle and trouble it. They are bred of ſome Excrements which ſtay longer than they ought, and there putrefie.

Aſcites is a Dropſie or ſwelling of the *Abdomen*, and conſequently of the *Scrotum*, Thighs, and Feet, proceeding from a Serous, and ſometimes Lymphatic or Chylous Matter, like the waſhing of fleſh, collected in the cavity of thoſe parts.

Aſef, the ſame with *Hydroa*.

Aſema is a *Criſis* beyond hope, happening without any previous indication by ſigns.

Aſitia is a loathing of Meat.

Aſodes, ſee *Aſſodes*.

Aſpera Arteria, or *Trachea*, is an Oblong Pipe, conſiſting of various Cartilages and Membranes, which begin at the Throat, or lower part of the Jaws, lies upon the Gullet, deſcends into the Lungs, and is diſperſed by manifold Ramifications or Branches through their whole ſubſtance: the upper part is called *Larynx*, and the lower *Bronchas*, to which *Malpighius* adds a third, or loweſt, called by him *Veſicular*: It is ſubſervient to Speech and Reſpiration.

Aſphyxia is a pulſe that is ſenſibly decayed.

Aſſodes ſignifies a continual *Fever*, wherein the outward parts are moderately warm, but with a great heat within, an inſatiable drought, perpetual toſſing, watching, and raving.

Aſthma is a frequent reſpiration, joyned with an hiſſing, a ſound, and a cough, eſpecially in the Night-time. The cauſes thereof are a ſharp and ſcorbutic blood, which too much vellicates

Astroites (Lapides) vulgò Creeping stones because being put into Vinegar in a smooth glaſs of China &c. will move of themſelves

the Organs of reſpiration, and puts them into a meer convulſive motion, whereby the Lungs are puſt up, and the Circulation of the Blood is hindred; whence ſuffocations, ſwounds, and coughs eaſily proceed.

Aſtragalus is the firſt and moſt principal Bone, which together with other little bones in the Foot, make up that little part of the Foot which immediately ſucceedeth the Leg in Beaſts, called the Paſtern.

Aſtringentia, binding things, are thoſe which with the thickneſs and figure of their Particles, force and bind together the parts of the body.

Aſtrologia is a reaſoning about the Vertues of the Stars; not ſo neceſſary to *Phyſicians*, as the Ancients imagined.

Aſtronomia is a naming of the Stars, or a knowledge of the laws and rules of Stars and Conſtellations; or a knowledge concerning, or about the Stars.

Ataxia is a confounding of Critical Days.

Atecnia, the ſame with *Agonia*.

Atheroma is a tumor contained within its own coat, ariſing from a pappy humour, without pain, not eaſily yielding to the Fingers, nor leaving any dint after 'tis compreſſed.

Athymia is a Defection or Anxiety of Mind.

Atlas is the firſt *Vertebre* under the Head; ſo called, becauſe it ſeems to hold up the Head; it wants Marrow.

Atomus is a Body ſo ſmall, that it is not capable of being divided into leſſer parts, as are the Elementary Particles of Spirit, Salt, Sulphur, Water, and Earth.

Atonia

Atonia is a faintneſs, infirmity, defect of ſtrength.

Atra Bilis is a ſulphureous, and ſaline, earthy, aduſt and black blood, which is bred in the body, and gathered in the Spleen; for there it is volatilized, and exalted into a ferment fit to mix with the blood.

Atretus is one whoſe Fundament or privy parts are not perforated.

Atrophia, or *Tabes*, is when the whole body, or any one part of it is not nouriſhed but gradually withers and decays away. *Tabes* is often taken only for an Ulcer in the Lungs, whereby the whole body by little and little periſhes and decays.

Atta, ſays *Feſtus*, is one who by reaſon of the tenderneſs of, or other defects in his Feet, touches the ground, rather than treads it.

Attenuantia, or *incidentia*, are thoſe things which opening the Pores with their acute Particles, cut the thick and viſcous humours in the body.

Attonitus morbus, the ſame with an *apoplexy*; *Celſus* takes it for Blaſting.

Attrahentia, drawing things, are thoſe which opening the Pores with their little Particles, and dilating the humours, and expelling them, where their reſiſtance is weaker, not onely ſwell the parts, and make them red; but by driving more vapours and humours out of the Skin and Fleſh than can make their way through a thick inner Skin, gather them under it, and ſwell it into little bladders.

Auctio is Nutrition, whereby more is reſtored than was loſt.

Auditus, Hearing, is a Senſe wherein ſounds from the various trembling Motion of the *circum ambient*

mbient Air, beating the Drum of the Ear, are communicated to the common ſenſory by the auditory Nerve, and are there felt and perceived.

Augmentum Febricum, or *incrementum*, is a computation from what time the heat of a continual *Fever* has ſeiſed upon the whole Maſs of Blood, till it hath arrived at the height.

Aureus is a ſort of Weight amongſt the *Arabians*, of a Dram, and a Seventh part; the ſame with *Denarius*.

Auricula infima, the ſame with *Lobus auris*.

Auricula cordis, Ear of the Heart; there are two of them, the right and the left; the right receives the blood from the *vena cava*, or great Vein, which is carried into the right Ventricle, and then enters the Lungs: the left is that which receives the blood rightly prepared and fermented by the Nitrous Air from the Lungs, that it may be diſcharged by the left Ventricle into the great Arterie, and thence be diſtributed into every part of the body.

Aurigo, the ſame with *Ictterus*.

Auris, the Ear, is the Organ of hearing, which is either *External*, whoſe upper part is called *Pinna*, or *Ala*; and the under *Lobus*, the *Lobe*, or *Auricula infima*, the loweſt part of the Ear: its External circumference is called *Helix*; the Internal, *Anthelix*, or *internal*; in which you may conſider the Drum, the four little Bones, with the little Muſcles, the Concha, or Hollowneſs, the *Foramen Ovale*, the Oval hole, the *Labyrinth*.

Automatos is that which moves of its own accord, as the Motion of the Heart, the digeſtions and fermentations of the bowels.

Autopyros

Autopyros is bread made of whole Grains, without any bran taken from it, or added to it. This ſort of bread is preferr'd before any other, becauſe the Bran is cleanſing.

Auxilium, or *remedium*, is whatſoever is good againſt a Diſeaſe by a contrary vertue; and it is three-fold, Diet, Medicine, and Chyrurgery.

Axilla is the Arm-pit, hairy in adult people.

Axioma is a propoſition built upon the Authority of *Hippocrates*, or *Galen*; but of little validity, now that Phyſick is built upon Reaſon and Experience.

Axis is the third Vertebre from the Scull.

Axungia is the fat or tallow of an Hog.

Azoth ſometimes ſignifies the Mercury of any Metallic body, ſometimes an Univerſal Remedy, as 'tis thought, made of Mercury, and prepared with Gold and Silver; a few years ago, it was famous amongſt the Vulgar, and Perſons of Quality too; of different colour, according to the diverſity of the preparation, which was often too troubleſome, whence it begun to decreaſe both in price and repute.

Azygos is a famous Vein about the Heart, called *ſine pari*, or *jugo*, which reaches to the Vertebres, and proceeds from the *Vena Cava*, the great hallow Vein.

Azymus is unleavened, unwholeſome Bread.

B.

Bacilli, are called thoſe Medicines which are of a long, round Figure, like a ſtick or Pillar.

Balanæum, or *Balneum*, is properly a waſhing

of the whole Body; yet it is ſometimes taken for a waſhing of the lower parts only, which they commonly call *Niſeſſus*, and *ſemicupia*; and it is either *dry*, or *moiſt*; the dry are prepared of Aſhes, common Salt, Sand, filed Steel, *&c.* the *moiſt* are either *vaporous* or *watery*. The former are made of the boiling of Roots, Herbs, Flowers, Seeds, *&c.* the Vapour whereof is all that's taken. The *watery*, are either *artificial*, which are made of Phyſical Decoctions; or Natural, which are called *Thermæ* Bathes, whoſe Waters are either Aluminous, Ironiſh, Copperiſh, Nitrous, Sulphureous, Bituminous, Vitriolie, *&c.* all which Waters are called *Acidulæ*.

Balanus, or *glans*, is the Nut of the Yard, covered with the Fore-skin; alſo the Clitoris of a Woman. Alſo all Fruits and Roots that have round Heads, as a Walnut; alſo an Acorn, an earth-Cheſnut: alſo a Suppoſitory.

Balneum, the ſame with *Balaneum*.

Balſamus, or *balſamum*; the Word *Balſame* is uſed very differently in the Shops. 1. It ſignifies a certain ſort of Perfume, of ſomewhat a thick Conſiſtence, like an Ointment; and this is its moſt uſual ſignification; as for inſtance, Balſame of Roſes, Apoplectic, and the like. 2. There are a ſort of Liquors diſtilled from Gum, and reſinous Subſtances, with ſpirit of Wine, which are anointed outwardly, and theſe are called Balſams too; as Nervous Balſame, Sciatic, *&c.* 3. It ſignifies a Liquor that is anointed into the Body, thicker than Oyl, and more Liquid than an Ointment. 4. Salt things funded and melted, are called Balſame, as the Balſame of Salt of Jewels. 5. There are a

ſort

ſort of particular preparations called Balſams, as the balſam of Sulphur, *&c.* 6. and Laſtly, ſome Gums of Trees are called Balſams.

Bamma is a Tincture, or a Liquor, wherein any thing is tinged or moiſtned, as bread ſopt in broth.

Barycoja is heavineſs of hearing.

Baſilareos, ſee *baſis.*

Baſilica is the inner Vein of the Arm, called *Hepatica*, the Liver vein.

Baſilicum is a rich precious Medicine, that excels all others.

Baſioglſſum is a pair of Muſcles that depreſs the Tongue.

Baſis is the upper part of the Heart, which is oppoſite to the point; it is alſo the ground or foundation of the bone *Hyoides*, for the uſe of the Tongue: alſo the principal Ingredient in a preſcription.

Bathmis is a Cavity in the bone of the Arm or Shoulder, on each ſide one; whereinto, when the whole hand is ſtretched forth and bended, the proceſs of the undermoſt and leſſer of the two long bones of the Cubit, enters.

Batrachus is a Tumor under the Tongue, which makes one croak like a Toad, when they ſpeak.

Bechica are Medicines good againſt a Cough.

Belenoides is the proceſs or ſhooting forth of a bone, called *Aliformis*, made like a wing, which is fixed in the Baſis of the Scull.

Benignus morbus, a favourable diſeaſe, is that which has no dreadful Symptoms, but ſuch as are conſonant to its nature.

Bicongius is a meaſure which contains Twelve

Sextaries, one of which is just our Pint and an half.

Bilis, the *gall*, is a Sulphureous Saline Excrement of the blood, separated in the Liver by means of little Glandules, and is sent either into the little bag that contains the Gall, or into the Gut called *Duodenum*, by the *Ductus Hepaticus*, that it may farther promote the fermentation of the victuals, and carry off the Dregs that are left behind when the Chyle is separated from the whole Mass. The Gall consists of Sulphur, Adust Salt, and a little Serum; it is naturally yellow: preternaturally it is of the Colour of the yolk of an Egg, green like a Leek, rustie, and sky-coloured; all which variety of colours proceed onely from different degrees of Heat and Fermentation. *Sylvius* maintained, That the Bile ascended to the Heart by the *ductus hepaticus*; but this Opinion, as it is neither consonant to Experience, nor Reason, so nor to Truth neither; this excrement is not called Bile, but when it is separated from the Blood; and therefore the Opinion of the Ancients concerning this Bilious Humour, is quite out of doors, since that Circulation of the Blood was found out. See *Humores Sanguinei.*

Biclychnion is Natural Heat, which is communicated to the *Fætus* from the Parents; but when it is brought forth, the heat gradually decays, after that the Blood and Spirits of the Child are altered, fermented, and accended by nourishment and nitrous Air. They do but babble who tell us, that this Heat lasts for many years; for if it be Heat, it is in continual Motion, and is therefore dispelled as other Fires and Heats are.

Blæsitas

Blæſitas is a ſtammering in ſpeech which proceeds from the ill make or temperature of the Tongue.

Blæſus is one that has an Impediment in his Speech. Alſo a Bandy-legg'd Perſon: or one whoſe Back-bone is bended, either forward or backward; alſo a Paralitic Perſon.

Blenna is a thick Snot which diſtills through the little holes of the Palat, and the Noſtrils, and proceeds from the Ventricles of the Brain, by the Proceſſes, called *Maniformes*, like Teats.

Bocium, the ſame with *Bronchocele.*

Bolus is a Medicine taken inwardly, of a conſiſtence ſomething thicker than Honey, and in quantity for one Doſe, as much as may be conveniently taken at a mouthful.

Bovina fames, the ſame with *Bulimus.*

Bothor ſignifies Pimples in the Face, which don't ſpread, but are eaſily ſuppurated, and vaniſh. It is beſides a general Appellation for Pimples in the Face, Lungs, or other parts. The *Arabians* alſo call the ſmall Pox and the Meaſels *Bothor.*

Bracherium, the ſame with *Amma.*

Brachiale, the ſame with *Carpus.*

Brachiæus, ſee *Lacertus.*

Brachium, or *Lacertus*, is a Member that conſiſts of the Arm properly ſo called, the cubit, and the hand.

Brachylogia, of the ſame ſignification with *Brachylogus.*

Brachylogus is one who gives his poſitive Opinion in few words. *Brachylogia* is a curt expreſſion: as for inſtance, the Aphoriſms of *Hippocrates.*

Bradypepſia is ſlow digeſtion, proceeding from

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a depraved diſpoſition of the Acid ferment in the Stomach.

Branchus is a hoarſneſs in the Throat.

Bregma, or *Pregma*, is the bone of the Forehead.

Brochi are blubber-lip'd perſons: alſo a ſort of *Chyrurgeons* cord, or halter.

Bronchocele is a Tumor in the top, or the middle fiſtulous part of the Wind-pipe.

Bronchotomia, is a Section of the Wind-pipe, in a membranous part betwixt two of the Rings; it is uſed to prevent ſuffocation in people troubled with a Quinſie.

Bronchus is the middle Fiſtulous part of the Wind pipe, whoſe fore-part is made up of ſo many little Rings; the upper part is called *Larynx*, and the under *Veſicularis*; it is uſed in the voice, and in reſpiration.

Bubo is the Groin, or place from the bending of the Thigh to the Privy-parts: alſo a Tumor in the Groins, proceeding from the Pox, or Peſtilence.

Bubonocele is a Rupture; when the Inteſtines fall into the Groin, or the outermoſt skin of the Cods: ſometimes it is taken for a *Bubo* or Swelling.

Bucca is the inferior lax part of the Face, that may be ſwoln or puft up, as appears in Trumpeters.

Buccinator is the round Muſcle of the Cheeks, like a Circle, thin and membranous, interwoven with various Fibers, and inſeparably girt about with the Tunic of the Mouth. *Caſſerius* has obſerved, a certain ſtrong band that grows outwardly in the Center of this Muſcle, which ſpreading it

it ſelf about the Cheek-bone, is terminated in a little ſlender Muſcle directly oppoſite to that part of the Face called *Bucca*: it ariſes from the upper Jaw-bone, and is faſtned in the lower, at the Roots of the Gums. Its uſe is to move the Checks with the Lips; and ſerves as a hand to the Teeth, whileſt it toſſes the Meat to and fro, and throws it upon the Teeth, that it may be more exactly chawed.

Buccula is the fleſhy part under the Chin.

Bulimia, the ſame with *Bulimus*.

Bulimiaſis, the ſame that *Bulimus*.

Bulimus ſignifies an extraordinary Appetite, often accompanied with a defection of Spirits: it proceeds ſometimes from a too ſharp Ferment of the Stomach, whence the Membranous Tunics and Nerves being irritated, the Animal ſeeks after Nouriſhment for a remedy.

C.

Cacatoria febris is an intermittent Fever, (ſo called by the famous *Sylvius de le Boe*) accompanied with a violent Purging, which is ſometimes griping, and very painful, extreamly afflicting, and weakning the Patient when it comes.

Chachecticus is one that has an ill Habit of Body.

Cachexia is an ill Habit of Body, proceeding from an ill diſpoſition of the Humours of the Body; whence lingring Fevers, Conſumptions, and Dropſies are contracted: in this Diſeaſe the Face is often pale, and diſcoloured, and the Body big, and ſwoln: *Cachexia* taken in a large ſenſe is oppoſed

poſed to ἕξις, and as a good Habit of Body is common to all ſound parts, ſo an ill one is propagated by all the ill parts. Strictly *Cachexia* is onely taken from an ill diſpoſition of the Habit of the Body; and *Euexia* on the contrary for a good diſpoſition of the Humors, or Blood, and Body.

Cacochymia is the abundance of ill Humors in the Blood: and it is either Ulcerous, Bilious, Pituitous, Melancholic, Acid, Salt, or Sharp.

Cacoethes, *Chironium ulcus*, or *Telephium*, is a Diſeaſe or Ulcer beyond Cure, which is called Malignant Ulcer; this happens when an Ulcer is callous, or ſinuous, under which there ſometimes lie little putrified bones that have fallen down.

Cacophonia is an ill voice, proceeding from an ill conſtitution of Organs.

Cacotrophia is an ill Nutriment, proceeding from a fault in the blood; as in a Leproſie, Ringworms, *&c.*

Caducus morbus, ſee *Epilepſia.*

Caſarea ſectio, the ſame with *Hyſtertomotocia.*

Calamus Scriptorius is a certain Dilatation, about the fourth Ventricle of the brain, which is afterwards pointed, from which ſhape it has its Name.

Calcaneus is the ſame with *Calx.*

Calchoidea are three little bones in the Foot, which with others make up that part of the Foot which ſucceeds the Ancle: and *Fallopius* calls them *Cuneiformia*, made like Wedges.

Calcinatio is the ſolution of a mix'd body into powder by fire, or any coroding things; as Mercury, Aquafortis, *&c.*

Caldarium, the ſame with *Laconicum.*

Calculus

Calculus the Stone, is an hard præternatural concretion in a Man's body, which is often bred in the Reins, Teſticles, and other parts, from Saline and Earthy Particles concreted together.

Calidum innatum, ſee *Emphitum thermum*, or *Biolychnium.*

Callicreas, or *Pancreas*, is a conglomerated Glandule, placed under the hinder part of the Ventricle, about the length of three or four fingers in a Man; it is clotted with a thin Membrane from the Peritonæum: it is terminated in Man near the common Ductus, or Paſſage of the *Bile* into the Gut *duodenum*, and diſtils a volatile inſipid ſort of a juice: but *Sylvius de le Boe*, and *de Graaf* affirm, That they have found an Acid and a ſomewhat Acid juice there; nay, ſometimes an auſtere and a ſweet one; thence alſo they bring the Original of all Diſeaſes: but we muſt know, that this poſſibly was obſerved, when ſcarce one in twenty which they diſſected was found exactly ſound. Concerning this queſtion, ſee my *Anat.* of things, *l.* 1. *c.* 21. Its uſe is, to temperate the Chyle, which is ſomething Acid, and the bitterneſs of the Gall with its Volatile Juice, that it may at laſt enter the Lacteals with a ſweet taſte.

Callus is a kind of ſwelling without pain, like Skin contracted by too much labour.

Calor nativus, ſee *Biolychnium.*

Calva is the Scull, alſo the upper hairy part of the Head, which either by Diſeaſe, or old Age, grows Bald firſt.

Calvaria, the ſame with *Calva.*

Calvitium is that Baldneſs which is naturally incident to old Age.

Calx

Calx is the ſecond Bone in that part of the Foot which ſucceeds the Ancle, bigger and ſtronger than the reſt; oblong, and grows backward, that a man may ſtand more ſtrongly upon it, and not fall ſo eaſily backward. *Calx* alſo is that which by Calcining, is either turn'd into Alcool, as *Calx Saturni*, or at leaſt is made friable, as *Harts-horn* burnt.

Camarium, ſee *Fornix*.

Camaroſis is a blow upon the Scull, whereby ſome part of the Bone is left ſuſpended, like an Arch.

Cambium is a ſecundary humour according to *Avicen*, which yet is reckoned amongſt the Humours, and its uſe was ſaid to be to nouriſh the parts: the firſt was called the *nameleſs humour*: the ſecond *Glew*; and the fourth, which was very near converted into Nouriſhment, was called *Cambium*: but theſe figments are quite Exploded ſince we found out the Circulation of the Blood, by the Fibres.

Cameratio the ſame with *Cameroſis*.

Capulum is the Contortion of the Eye-lids, or its Hairs.

Canales are paſſages by which the Juices of the Body flow: as thoſe which ſerve for the Spittle, the Bile; that in the Liver, Pancreas, *&c.*

Canaliculus Arterioſus, is a Veſſel betwixt that Arterious Veins of the Lungs, and the great Artery in *Fætus's*; for 'tis obliterated in Adult perſons: its uſe in *Fætus's*, is, that the Blood may be diſcharged by this Ductus out of the Arterious Vein, into the great Artery, becauſe that the Blood is not accended in their Lungs, for want of Reſpiration in the Womb.

Cancer,

Cancer, ſee *Carcinoma*.

Canina appetentia, ſee *Cynodes orexis*.

Canina rabies, the ſame that *Hydrophobia*.

Canini dentes, the ſame with *Cynodontes*.

Canities is a hoarineſs of the Head before the uſual time: it is twofold, the one is according to the ordinary courſe of Nature: the other is ill, and as *Ariſtotle* calls it, Diſeaſed.

Canna major, the ſame with *tibia*.

Canna minor, the ſame that *Fibulæ os*.

Canthus, or *hircus*, is the angle or corner of the Eye; which is either the greater or the Internal; or the leſs or External.

Capreolus auris, ſee *Helix*.

Capſulæ artrabilariæ, or *Renes ſuccenturiati*, are Glandulous Bodies placed above the Reins; their uſe is to receive the Watery Subſtance called *Lympha*, into their Cavities, wherewith the Blood in its return from the Reins being thicker, and much deſtitute of Serum, may be diluted, and circulate more fluidly.

Capſula cordis, ſee *Pericardium*.

Capſula communis, which *Gliſſon* has obſerved in the Liver, is nothing but a Membrane which proceeds from the *Peritonæum*, which includes both the *Porus bilarius*, and the *Vena porta*, or great Vein in the *Liver*.

Capſulæ ſeminales are the Extreme Cavities of the Veſſels which convey the Seed, dilated like little Coffers, which by two ſmall holes emit the Seed received from the Teſticles into the little ſeminary Bladders, that it may be either preſerved there againſt the time of Coition, or be reduced into the Blood by the Lymphatic Veſſels.

Caput

Caput mortuum is that black dry matter which remains after the Diſtillation of Minerals eſpecially: but moſt commonly it denotes that which remains of Vitriol.

Caput purgium, the ſame with *Errhinum*.

Carbo, ſee *Anthrax*.

Carbunculus, the ſame with *Anthrax*.

Carcinodes is a Tumor like a *Cancer*.

Carcinoma, *Carcinus* or *Cancer*, is a Tumor that ariſes from a Salino-ſulphureous and ſharp Blood; it is round, hard, livid, painful, at the beginning as big as a Pea, but afterwards 'tis ſurrounded with great ſwelling Veins, which reſemble the Feet of a Crab, though not always.

Carcinus, ſee in *Carcinoma*.

Cardia is the Heart, or Principle Muſcle ordained for the Circulating of the Blood.

Cardiaca is a Suffocation of the Heart from a Polypus, or Coagulated Blood.

Cardiacum is a Medicine which (as they formerly thought) corroborates the Heart: but it rather onely puts the Blood into a fine gentle Fermentation, whereby the Spirits formerly decayed, are repaired and invigorated, whereupon the Blood by conſequence Circulates more eaſily and briskly.

Cardialgia and *Cardiogmos*, is a gnawing or contraction of the Nerve called *par vagum*, and the Intercoſtal implanted in the Stomach, proceeding from a pungent vellicating Matter in the Ventricle; ſo that the heart being ſtraitned and contracted by conſent with the Stomach, occaſions a ſwooning away.

Cardiogmos, the ſame that *Cardialgia*.

Caries is the corruption of a bone, from the continual Afflux of vitious humors, or from their Acrimony and Malignity; or from an occult quality: or from a bruiſe that ſome way affects the bone, or from ſharp Medicines.

Caro, fleſh, is a ſimilar Fibrous part, bloody, ſoft, thick, together with the Bones, the prop of the body, and what covers the Spermatic parts; and it is five-fold, *Muſculous*, *Fiſtulous* or *Fibrous*, as in the Muſcles, and the Heart; *Parenchymous*, as the Lungs, Liver, Spleen; *Viſcerous*, as the Guts; *Glandulous*, as the *Pancreas*, the Glandules of the Breaſts, thoſe for Spitting, *&c.* *Spurious*, as the Gums, Lips, the Nut of the Yard, *&c.*

Caro alſo ſignifies that ſoft pappy ſubſtance of ſucculent Fruits which we call the *Pulp*: as the *Pulp* or Fleſh of a *Quince*, *&c.*

Carotidis arteria, is either External or Internal, the External which ariſes near the Heart, divides it ſelf into two branches, the outermoſt whereof is variouſly diſtributed to the Jaws, the Face, the top of the Head, and behind the Ears; but the other, with a ſort of Mechanical Preparation for its Reception, paſſes through the *Os cuneiforme*; for Nature has dug a peculiar Channel in both ſides of it, wherein this Artery for its greater ſecurity is clothed with a new Adventitious and thicker Tunic, and there repreſenting the Figure of an *S.* it goes double out of its Channel of bone, puts off its borrowed Coat, and tends toward the Brain, with its charge of Blood; aſcending therefore about the Ocular Nerve, it ſpreads it ſelf towards the ſides, than to the foremoſt part of the Brain betwixt the paſſage of the Olfactory

Nerves: Laſtly, it tends backward, and taking leave of the Brain near the *Medulla Oblongata*, and the Spinal Marrow, waters it with its blood, as far down as the *Os Sacrum*. They formerly called this the *Vertebral* or *Internal Arterie*, becauſe they thought it aſcended and joyned with the *Carotidal* in the Brain; which yet is otherwiſe found by Experience, according to the acurate Dr. *Willis*; they are called *Soporales*, or *Carotides*; in as much as if they be tied, they immediately incline the perſon to ſleep: but the Ancients miſtook when they aſcribed Natural Sleep to them.

Carpia is a Tent that is put into a Wound or Ulcer, to cleanſe it.

Carus is a Sleep, wherein the perſon affected being pulled, pinched, and called, ſcarce ſhews any ſign of either hearing or feeling; it is without a Feaver, greater than a Lethargy, and leſs than an Apoplexy. It proceeds from an obſtruction, or compreſſion of the Pores and Paſſages which go towards the middle of the Brain, and are placed at leaſt in the utmoſt Extremity of the *Corpus Calloſum*.

Carpus, commonly *Brachiale*, the firſt part of the Palm of the Hand. *Heſichius* calls it that part of the Arm which is betwixt the lowermoſt part of the Cubit, and the Hand, the Wriſt: it conſiſts of Eight ſmall bones, with which the Cubit is joyned to the hand.

Cartilago is a white part, dryer and harder than a Ligament, and ſofter than a Bone; it is ſaid to be Similar and Spermatic, but falſly; for 'tis no more made of Seed, than any other parts; it renders Articulation more eaſie, and defends

ſeveral

ſeveral parts from injuries from abroad.

*Caruncul*æ *Myrtiformes*, are the wrinklings of the Orifice of a Woman's Vagina, or Membranous inequalities, not to be reckoned in any certain number, which in Women with Child and after Child-birth are ſo obliterated, that they are altogether imperceptible, there are for the moſt part four of them.

*Caruncul*æ *oculi*, are Glandules placed at each greater corner of the Eye, which ſeparate Moiſture for moiſtning the Eyes, the ſame with Tears, which afterwards by the *Puncta Lachrymalia*, placed in the bone of the Noſe, are diſcharged into the Noſtrils.

*Caruncul*æ *papillares* are Ten little Bodies that are in the Reins: they are properly little bundles which ariſe from the centring together of a great many ſmall Channels, which the Reins are in a great meaſure made up of; and theſe receive the Serum from the little *ductuſes*, and convey it into the *Pelvis*.

*Caſus Uvul*æ, ſee in *Cion*.

Cataclida is the firſt Rib, called the *Subclavian*.

Catagma is the breaking of bones, or a ſeparation of the *Continuum* in the hard parts of the body; which is effected with ſome hard Inſtrument forcibly impreſſed upon the part; whoſe differences are taken from the Form, the Part, and ſeveral accidents.

Catalepſis, or *Catochus* is an abolition of all the Animal Functions, wherein the Reſpiration remains entire, and the Patient preſerves the ſame habit of body that he had before he fell ſick: the cauſe of it ſeems to conſiſt in the Obſtruction or

Anguſtation of the *Corpus ſtriatum* in thoſe Pores by which Objects are Repreſented in the brain, ſo that there's no perception of any Object; but the Pores, by which the Animal Spirits are Conveyed from the Brain to the Organs of Senſe, are left free and open.

Catalotica, the ſame with *Cicatrizantia*.

Catamenia are Womens Courſes, which gathering every Month by the Fermentation of the blood, and being come to a Turgency by the Acceſſion of a Ferment that is in the Womb, diſcharge themſelves at their ſet-time; others ſay, they proceed from Seed bred in the Teſticles, and communicated to the blood. Some aſcribe the Courſes to the motions of the Moon; but if this were true, then all Women would have them at the ſame time. They begin at Twelve, Thirteen, or Fourteen Years of age, and ſtop about Fifty; but this cannot be exactly determined: they are ſuppreſt in breeding-Women, and Nurſes; yet this is not a rule neither.

Catapaſma is Fragrant Powder, which by reaſon of its Scent is ſtrewed amongſt clothes: alſo a fragrant Powder, which after anointing is applied to the Stomach or Heart.

Cataphora is the ſame with *Coma*; they only differ in this, that *Cataphora* is taken as the genus to all ſorts of Stupors that are not attended with a Fever.

Cataplaſma is a Topical Medicine of the conſiſtence of a Pultiſe; it is uſually preſcribed two ways, either boiled, or without it; the former is more frequent, the latter of more efficacy. In the former, they are to take ſuch Vegetables as are proper,

proper, as Roots, Herbs, Seeds, Flowers, Fruits, *&c.* adding proper Meals, or omitting them; all which are boiled up in a convenient quantity of Liquor, *v. g.* Water, Beer, Milk, Honey, *&c.* to the conſiſtence of a Pultiſe: the latter is prepared commonly of Vegetables ſhred ſmall with the Infuſion of ſo much Liquor onely as may make it of the former conſiſtence. You may add here Meal, crumbs of Bread, Oyles, Oyntments, as in the former ſort of Cataplaſms too.

Catapotium, commonly *Pillula*, is a Medicine given inwardly, Purging Pills.

Cataptoſis is one Symptome of an Epilepſie; when Men fall ſuddenly to the Ground.

Cataracta, is Two-fold, either *beginning*, or a *ſuffuſion* onely, or *confirmed*, or a Cataract properly ſo called; the *incipient* is but a ſuffuſion of the Eye, when little Clouds, Motes, and Flies ſeem to flie before the Eyes; but the confirmed *Cataract*, is when the Pupil of the Eye is either wholly or in part covered and ſhut up with a little thin Skin; ſo that the Sun-beams have not due admittance to the Eye. Confirmed *Cataracts* are cured with thruſting a Needle through the *Albugineous* and the hornie *Membrane* as far as the *Cataract*, which is to be depreſſed with the Needle, and if it ſtart back to be broken, then the Eye is to be tied up with Water of Roſes, the white of an Egg, and Alumn, all ſhaken together.

Catarrhopus is when Humours, Vapours, or Wind, go downward.

Cataſarca, the ſame with *Anaſarca*.

Cataſcheſis is a good ſtate of Body, oppoſite to an Hectic.

Cataſtaſis is a diſpoſition of Humane Body, or of time.

Catataſis is an Extenſion of the Body towards the lower parts.

Catheretica are Medicines that take away ſuperfluities.

Catharma, the ſame that *Cathartticum.*

Catharrhus is a Defluction of Humours from the Head towards the parts under it, as the Noſtrils, the Mouth, Lungs, *&c.*

Catharſis, the ſame with *Cathartticum.*

Cathartticum is a purging Medicine, which cleanſes the Stomach, the Guts, and whatſoever is vitious and *heterogeneous* in the Blood, and throws it into the Common-ſhore of the Guts. See *Purgatio & Vomitorium.*

Cathemerina, the ſame with *Quotidiana Febris.*

Catheter is a Fiſtulous Inſtrument which is thruſt up the Yard into the Bladder, to provoke Urine when it is ſuppreſſed by the Stone; or into whoſe cavity an Inſtrument called *Itinerarium* is thruſt to find out the Stone in the Bladder, that then the *Sphincter* of the Bladder may be ſhown, and an Inciſion be made in the *Perinæum*, *i. e.* betwixt the Fundament and the Privities.

Cathetetriſmus is the Adminiſtration or Operation of Injecting any thing into the Bladder by a *Catheter*, or a *Siringe.*

Catholicum is a common Medicine that expels all ill Humours; which is kept in the ſhops.

Κάθω *purgare*, to Purge downwards.

Catoche, the ſame with *Catalepſis.*

Catochus, the ſame with *Catalepſis.*

Catopſis, the ſame with *Myopia.*

Catoretica

Catoretica the ſame with *Purgantia.*

Cavitates are the greateſt Cavities in the Body, wherein ſome Principal part is contained, as the Brain in the Head; in the Cheſt, the Lungs, Heart, *&c.* in the *Abdomen*, the Liver, Spleen, Reins, Stomach, Inteſtines, Bladder, *&c.* and they are three, the Head, the Cheſt, the Belly.

Cavitates minores are the Ventricles of the Heart and Brain, of which in their proper place.

Cauledon is the breaking of the bones a croſs, when the parts of the bones are ſo ſeparated that they will not lay direct.

Cauſodes, the ſame with *Cauſus.*

Cauſtica, or *Eſcharotica* are thoſe things which burn the Skin and Fleſh into an hard cruſt, as burnt Braſs, unquenched Lime, ſublimated Mercury, and hot Iron, *&c.*

Cauſus, or a burning Fever, is that which is attended with a greater heat than other continued Fevers, an intolerable thirſt, and other Symptoms which argue an extraordinary accenſion of the blood: and that which formerly diſcriminates it from other putrid Fevers, is, that the temper of the blood is hotter, *i. e.* abounds more with combuſtible Sulphur; and therefore when it begins to boyl, is accended in a greater meaſure, and in its deflagration diffuſes Particles of moſt Intenſe Heat through the whole body; its Motion is acute, it comes preſently to its height, is accompanied with dreadful Symptoms, has a very difficult Criſis, and a dangerous Event?

Cauterium is a Chyrurgeons Inſtrument, made of Iron, Silver, or Gold, which after 'tis healed, has an actual power of burning into any thing;

they differ in Bulk, and in Form; it is ſometimes taken for a *potential cauterie*, prepared of *Lixiviums*, or Lime and Sope.

Cedmata are defluxions upon the Joynts, eſpecially the Hip.

Cele is a tumor in any part.

Cellulæ inteſtini coli, the little Cavities of the Gut *Colon*, are where the Excrements lodge ſome while, that they may refreſh ſome adjacent parts with their Heat, and digeſt and ferment any occurring crudities.

Cementium is a Powder by whoſe means *Cementatory Calcination* is performed: or as others ſay, it is an acute piercing Mineral Matter, wherewith Metals being ſtrewed are Reverberated to cement, and it is either ſimple or mixt; and either in form of a Powder, or a *Confection*.

Cenchrias is a ſort of ſpreading Inflamation which we call Wild-fire, called *Herpes Miliaris* from the reſemblance it bears to the Seed of the ſmall Grain called *Millet* or *Hyrſe*.

Ceneangia is an Evacution of the Veſſels, by opening a Vein. 1. It is expedient in a *Plethora*, to free Nature from too great a load. 2. 'Tis expedient to draw back the blood when it ruſhes too plentifully towards any one part. 3. To divert the blood from one part to another, though it be no way lodg'd there, nor be Extravaſated. 4. To Ventilate and Cool the Blood in Burning, and in Putrid Fevers.

Centrum is the middle of a Body not taken Mathematically, but Phyſically, and that they ſay is the Heart; from which, as from a Center, the blood continually Circulates round the moſt diſtant parts of the body.

Cepha-

Cephalæa is an obſtinate Head-ach.

Cephalalgia is an Head ach that proceeds from Intemperance, or ill Confirmation of the Parts.

Cephalartica are Medicines which purge the Head.

Cephalica are Spirituous and Volatile Medicines uſed in the Diſtempers of the Head. Alſo the outermoſt Vein in the Arm is called *Cephalica*, becauſe it uſes to be opened in Diſeaſes of the Head.

Cephalopharyngæi ſignifies the firſt pair of *Muſcles* of the upper part of the Gullet, which proceed from beſide the Head and Neck, and are ſpread more largely upon the *Tunic* of the Gullet.

Cephalophonia is a pain or heavineſs in the Head.

Ceræa are the Horns of the Womb in Bruits, wherein Generation is performed.

Ceratium, the ſame with *Siliqua*.

Ceratogloſſum is the proper pair of *Muſcles* belonging to the Tongue, proceeding from the horns of the Bone called *Hyoides*, and joyned to the ſides of the Tongue; their uſe is to move the Tongue ſtraight downwards towards the inward parts, when they act joyntly: but if either the one or the other be contracted ſingly, they move it to the right or left ſide.

Ceratodes, the ſame with *Cornea Tunica*.

Ceratomalagma is a ſoftening Compoſition, prepared of Wax, and other ingredients.

Ceratum is a Medicine applyed outwardly, made of Wax, Oils, and ſometimes Duſt mixed thicker than an Ointment, and ſofter than a Plaiſter.

Cerchnos

Cerchnos is a certain *Aſperity* of the *Larynx*, which is felt as it were like ſo many *Juniper-berries*, whence proceeds a little dry Cough.

Cercis is the Second Bone of the Cubit, called *Radius*, becauſe it is like the ſpoke of a Wheel.

Cerea, the ſame with *Achor*.

Cerebellum is the hinder part of the Brain, conſiſting, like the Brain it ſelf, of an Aſhie or Barkie Subſtance, and a white Marrowie Subſtance, wherein the Animal Spirits which perform Involuntary and meer Natural Actions, are Generated. In Man, but not ſo in Beaſts, it ſeems to conſiſt of a great many thin Plates that lay upon one another.

Cerebrum, the Brain, is ſtrictly taken for the foremoſt part of the Subſtance which is within the Skull; and it is a Subſtance of a peculiar ſort to it ſelf; outwardly it is covered with the Skin called *Pia Mater*; it is wrought with many turnings and windings, its Exterior Subſtance is Aſhie, wherein the Animal Spirits are Generated: the Interiour is white, which receives the Animal Spirits from the former, and diſcharges them by the *Corpus Calloſum*, and the *Medulla Oblongata* into the Nerves; upon which voluntary actions do chiefly depend. Likewiſe the Brain is the ſubject of Imagination, Judgment, Memory, and Reminiſcence; for the *Idæa's* or Species of things being received from the Organs of the External Senſes, are carried to the common *Senſory*, or the beginning of the *Oblong*-marrow, and then by the *Corpora ſtriata*, and the *Corpus calloſum*, there the judgement and imagination are formed; but the Seat of the Memory is ſaid to be in the Aſhie

Barkie

Barkie Subſtance; and if the *Idea's* after ſome time chance to be called for out of the place of the Memory, then it is properly ſaid to be *Reminiſcence*, or Remembring; Sleep is likewiſe tranſacted in the Brain; concerning which, ſee in its proper place.

Cerelæum is an Ointment made of Wax and Oyl.

Cereviſia medicata, Phyſick-Drink, is wherein Medicines, proper for any Diſeaſes, have been infuſed.

Ceria, the ſame with *Favus*.

Cerio, the ſame with *Favus*.

Cerotum the ſame with *Ceratum*.

Cerumina are the filth of the Ear, which ſeems to be ſweat out from the *Cartilages*: others think it comes from the *Glandules* which border upon the Ears; it conſiſts of abundance of ſalt and adult Sulphur, which gives it its bitterneſs: it is good to hinder Duſt, Motes, or little Animals from getting into the Ear.

Chalaſtica are Medicines of a moiſtning Quality, which Relax the parts that are too hard bound up.

Chalazia is a little ſwelling in the Eye-lids, like a Hail-ſtone.

Chalazæ, every Egg has two of them, one in the Obtuſe, and the other in the Acute end: there's more of them in the White; yea they ſtick cloſer to the Yolk, and are faſtned to its Membrane. They are ſomething long bodies, more Concrete than the White, and whiter; knotty, have ſome ſort of Light, as Hail, whence they have their name: for each *Chalaza* conſiſts as it were of ſo many Hail-ſtones ſeparated from each

each other by that White: one of them is bigger than the other, and farther from the Yolk; is extended towards the Obtuſe-end of the Egg: the other is leſs, and extends it ſelf from the Yolk towards the Acute-end of the Egg. The greater is made up of two or three Knots like ſo many Hail-ſtones, which are moderately diſtant from each other, the leſs, in order ſucceeds the greater. It is alſo a Diſeaſe incident to Swine.

Chalinos, *Aurelian* ſays it is the Ultimate Angle, and joyning of the Mouth, or that part of the Cheeks which adjoyns upon the Lips.

Character is a Myſtical Sign or Figure, which ſignifies or denotes ſomething amongſt Chymiſts.

Charta Virginia, the ſame with *Amnios*.

Cheimetlon, the ſame that *Pernio*.

Cheirônium, the ſame that *Cacoethes*.

Chemia, the ſame that *Chimia*.

Chemoſis is the Tumor of the *Albuginious Tunic*, that makes the black of the Eye appear Concave.

Chimetlon, the ſame that *Pernio*.

Chiragra is a ſort of *Gout* in the Hands, ariſing from the Effervescence of *Acid Particles*, and fixt Salt.

Chiromantia is a Divination from inſpecting the hand, when men Predict futurities from the Lineaments thereof, not at all neceſſary to a Phyſitian, ſince it is rather a Diabolical and deceitful art.

Chirones, the ſame with *Sirones*.

Chyronia is a great Ulcer, and of difficult Cure.

Chyrurgia, Chirurgery, is an Art, wherein by the help of our Hands or Inſtruments we endeavour to Cure Diſeaſes. Or, it is a part of the Art *Theraputic*, wherein Diſeaſes are Cured by Inciſion

ſion, Burning, and Setting Joynts. Or, it is a *Science* which teaches the manner and way of Operation upon Living Human Bodies; and it is five-fold; tho others chuſe rather to divide it into Four Parts. 1. *Syntheſis*, a ſetting together of things ſeparate. 2. *Diæreſis*, a ſeparating of things that were continued before. 3. *Diorthoſis*, a correcting of things ſqueezed together and contorted. 4. *Exereſis*, a taking away of Superfluities. 5. *Anapleroſis*, a Reſtoring of that which was Deficient.

Chirurgus, one skilful in this art of Chirurgery.

Chloroſis, or *Morbus virgineus* commonly *Icterus albus*, ſeems to be a kind of Phlegmatick Pituitous Dropſie, ariſing from an obſtruction of the Courſes, want of Fermentation in the Blood, and a Detention or Depravation of the Ferment in the Womb; whereupon the Muſcular *Fibres* being obſtructed, they become lazie, and unfit for Action.

Choana is a ſort of Cavity or Tunnel in the *Baſis* of the Brain, by which the ſerous Excrements are brought down from the Ventricles of the Brain to the *Pituitary Glandulæ*: alſo the *Pelvis* of the Reins, of which in its proper Place.

Choenicis, the ſame with *modiolus*.

Choenix is a ſort of Meaſure containing two *Sextaries*, which is Three Pints of our Meaſure.

Choeras, the ſame with *Scrophula*.

Cholagoga are Medicines which purge Sulphureous and Bilious Humors; as *Rhubarb*, *Senna*, &c.

Choledochus is the *Ductus bilarius*, or paſſage of the *Bile*, called *Common*, wherein the *Bile* from the

the Bladder that contains it, and the *Ductus* in the Liver, is carried on to the Gut called *Duodenum*.

Cholera is a depraved motion of the Ventricle and the Guts, whereby the *Bilious* Excrements are discharged in great plenty upwards and downwards: the cause of it consists sometimes in the very *Acrimonie* of the Gall, which meets and ferments highly with the juice of the *Pancreas*, as sharp and *Acid* as it self.

Chondros, see *Cartilago*.

Chondrosyndesmus is a *Cartilaginous Ligament*, or the joyning of Bones by the *intervention* of a *Cartilage*.

Chorda the same that a Tendon, Nerve, or Gut, of which in their proper place.

Chordapsus, so *Celsus* calls it, barbarously call'd *Miserere mei*, by others *Illiaca passio*; by others, *Volvulus*, commonly *Ileus*, and it is an Ejection of the Excrements at the Mouth only, proceeding from an Obstruction of Excrements, from Wind, Inflammation, or Contortion, or Convulsion of the Guts; when the upper part of the *Intestines* are twisted with the lower; or on the contrary, whereupon the *Peristaltic* or *Vermicular* Motion of the Guts, whereby the Excrements are Excluded, becomes Inverted.

Chorea sancti Viti, is a sort of Madness, which formerly was very common amongst some People, wherein the persons affected lay'd not down, but ran hither and thither dancing to the last gasp if they were not forcibly hindred. *Horstius* says, *That he hath spoke with some Women, who paying an yearly visit to the Chappel of Saint* Vitus, *which is near the City* Ulme *in* Sweedland, *have been ta-*

ken

ken with ſuch a violent fit of Dancing Night and Day, together with a ſort of Franticknes in the Mind, that they fall together like ſo many people in Extaſies: and are ſenſible of little or nothing for a Year together, till next May, *about which time they perceive themſelves ſo tormented with a reſtleſsneſs in their Limbs, that they are forced to repair to the ſame place again about the Feaſt of Saint* Vitus, *to Dance.*

Chorion is the outward *Membrane*, which with the reſt of the *Membranes* and Humours, contain the *Fætus* in the Womb. It is of an Orbicular Figure in Women, and its upper part is annexed to the *Placenta*, where it adheres to the Womb.

Choroides is the folding of the *Carotidal Arterie* in the Brain, wherein is the *Glandula Pincalis.* It is alſo the *Uvea Tunica*, which makes the Apple of the Eye.

Chromatiſmus is the Natural Colour and Tincture; for Example, of Urines, Spittle, Blood, or Excrements.

Chronicus is a daily inveterate Diſtemper, that has continued above forty days, and a Quartane Fever, a Conſumption, an Aſthma, Dropſie, *&c.*

Chronius, the ſame with *Chronicus.*

Chryſoceraunius pulvis, is *Aurum fulminans*, which is prepared of Gold, diſſolved in a *Menſtruum*, impregnated with Armoniac Salt, infuſed in Oyl of *Tartar*; the *Calx* is precipitated to the bottom, which is ſweetned and dryed for uſe.

Chus is a meaſure that contains four *Sextaries*, or two *Chænices*, in our Meaſure ſix Pints.

Chylificatio is a Natural Action which makes *Chyle.*

Chyloſis,

Chyloſis, the ſame with *Chylificatio.*

Chylus, Chyle, is a white Juice in the *Ventricle* and *Inteſtines*, proceeding from a light Diſſolution and Fermentation of Victuals, eſpecially of their Sulphur and Salt, with which Edible things abound, and which by the Intervention of the *Acid* Humour in the *Ventricle*, becomes white: for if you pour an *Acid* upon any Liquor that is impregnated with Sulphur and Volatile Salt, it preſently turns Milkie; as is obvious in preparing Milk of Sulphur, or the reſinous Extracts of Vegetables. Nay, *Spirit* of *Harts-horn*, and of *Soot*, abounding with Volatile Salt, if it be Mixt with an *Acid* or but with plain Water, grows to be of a Milkie Colour; at laſt the *Chyle* after a Commixion and Fermentation with the *Gall*, and the *Pancreatic Juice*, either *Volatile*, or *Acid*, paſſing the *Lacteal* Veins, *&c.* is mixed with the Blood. It is called in *Latin* alſo *Chymus.*

Chymetlon, the ſame with *Pernio.*

Chymia, or *Chemia* is a Reſolution of *Sublunary Bodies* into their Elements; and again, a *Coagulation* of the ſame Elements into the Bodies which they conſtituted before, in order to the preparation of Medicines more grateful, more healthful, and more ſafe; there are two parts of it, *Solution* and *Coagulation*: by the addition of the *Arabic* Article 'tis call'd *Alchymia*, or *Alkymia*; it is called alſo *Spagiria*, *Hermetica ars*, *ars perfecti Magiſterii*, *ars Segregatoria*, *Seperatoria*, and *Deſtillatoria.*

Chymica, or *Chymicalia*, are Medicines which the *Chymiſts* prepare, that they may be taken in a leſs or more grateful quantity.

Chymicus is one skilful in the Art of Diſſolving

ng and Coagulating one skilful in Chymiſtry.

Chymoſis, or *Chemoſis*, is a Diſtortion of the Eye-lids, by an Inflamation: alſo an Inflamation of the *Tunica Cornea* in the Eye.

Chymus, the ſame with *Chylus*.

Cicatriſantia are ſuch things as by drying, binding, and contracting, fill up *Ulcers* with Fleſh, and cover them with a skin.

Cicatrix, *Cicatrices*, Scars, are Marks which are left after great Wounds or Ulcers: ſome are ſimple, others accompanied with a Cavitie, Diminution, or Excreſcence in the part Affected.

Cilia, and *Supercilia*, are the Eye-brows, hard Cartilaginous Bodies; but *Supercilia* properly the hair upon the Eye-brows, at the Extremity of the Forehead; they are like two hairy Bulwarks or Ramparts to the Eyes, to defend them from the ſudden Incurſe of any thing from the Head or otherwiſe.

Cion, *Columella*, *Gargareon*, *Gurgulio*, *uva*, *uvula*, *uvigena*, *uvigera*, *epiglottis*, *ſublinguium*, is the cover of the Wind-pipe; it hangs betwixt the two *Glandules*, called *Amygdalæ*, above the Chink of the *Larynx*, and is a Proceſs from a Subſtance, as one would think, Glandulous, Spongie, and Red; which *Columbus* is of opinion, ariſes from the *Tunic* of the Mouth redoubled in that place. But *Riolan* ſays, it proceeds from ſome *Muſcles* which are terminated there; it is of a Figure roundly Oblong, in the upper part thicker, and ending Obtuſely in an Acute. Its uſe is to attemperate the coldneſs of the Air, and to hinder the Drink from falling upon the Noſtrils: ſometimes this *Uvula* ſticks out too far from the Humours that

fall upon it, which cannot return by the *Lymphatic* Veſſels, whence proceeds the falling of the *Uvula*, which we call Roof of the Mouth.

Cionis, the ſame with *Cion.*

Circuitus, the ſame with *Periodus.*

Circulatio ſanguinis, ſee *periodus.*

Circulatio Chymica is the Exaltation of pure Liquor, by a Circular Diſtillation in an Inſtrument called a *Pelicane*, or a blind *Alymbic*, by the virtue of Heat.

Circulatorium is a Glaſs Veſſel, wherein the Liquor infuſed by its Aſcending and Deſcending, rowls about as it were in a Circle: there are ſeveral ſorts of theſe Veſſels, but two eſpecially of moment and uſe, that called *Pelicanus*, and the other *Diota.*

Circulus is a round Inſtrument, made of Iron, for the cutting of Glaſs; which is performed thus: The Inſtrument being heated, is applyed to the Glaſs, and is there continued till it grow hot, then with a drop of cold water, or a cold blaſt upon it, it flies in pieces.

Cirſocele is a ſwelling of the preparing Veſſels about the Teſticles, ſo that they ſometimes look like a Third Teſticle.

Cirſos, or *Varix*, is a Dilatation and ſwelling of the Veins, crooked or winding, and ariſing in one or more parts of the Body, inſomuch that the Veins threaten a Rupture.

Citta, or *Pica*, is a depraved Appetite, when people long for thoſe things which are not fit to be, nor are ever eat, as Lime, Coles, Shells, Cloth, Hides, Sand, *&c.* that cauſe lies in the Depravation of the ferment of the *Ventricle.*

Claretum

Claretum is an Aromatic Wine, impregnated with an Infuſion, and ſweetned with Sugar, it is otherwiſe called, *Vinum Hypocraticum*, Hypocras Wine: alſo a medicated Wine. It is ſo called, becauſe it is percolated and purified by a Wine-ſack through which it is drained from its dregs, called *Manica Hippocratis.*

Clarificatio is when Juices or thick Decoctions become clearer and finer: which is done three ways, by ſubſiding Fermentation, or the addition of Vinegar, white of an Egg, or Milk.

Claviculæ are two little Bones which cloſe the Cheſt of a Man, faſtening the Shoulder-bone like a Key, with the Breaſt bone, that part where the Ribs joyn together: they are otherwiſe called, *Ligulæ*, or *Furcale*, *Furcala Superior*, *&c.* they are placed tranſverſe under the very bottom of the Neck, in the top of the Breaſt, on each ſide one.

Clavus, ſee *Helos.*

Clavus, according to *Tornamira*, is a pain in a ſmall part of the Head, commonly above the Eye in the Eye-brow, and ſeems as if that part of the Head were bored through with a little Auger, or Wimble.

Cleidion, the ſame with *Clavicula.*

Clitoris is a part in a Woman, reſembling the Yard of a Woman, whoſe uſe is Titillation; it conſiſts, like a Mans Yard, of two Nervous Bodies, which ariſe from the lower part of the bones of the Privities, and at the end is covered with a Nut, and a Prepuce, or fore-skin; its ſubſtance is ſpungie, ſo that it is capable of Increaſe and Relaxation, but is not perforated as in Men.

Clydon is a Fluctuation in the Ventricle.

Clyſma, the ſame with *Clyſter.*

Clyſter, and *Clyſterium*, or *Enema*, is a fluid Medicine given inwardly, injected into the Bowels by the Fundament; ſome *Clyſters* are ſoftening and looſning, others ſcouring, others aſtringent, others which eaſe pain, and others for other uſes. *Clyſter* is ſometimes taken in a larger ſence, for *Mehenchyta*, *Otenchyta*, *Ritenchyta*, *&c.* which ſee in their proper places.

Cuiſmus, the ſame with *Pruritus*.

Coccyx, the laſt Portion of the Back, is made up of three little Bones, ſometimes four, which are under the *Os Sacrum*, and ſerve for eaſier ſitting.

Cochlea is the cavity of the inner part of the Ear, ſo called from its windings and turnings, for it has three or four Rings which mutually ſucceed one another; it is girt about with a very ſoft and thin *Membrane*.

Coctio, Concoction or Digeſtion, is the fermentation of the ſmalleſt *Particles* which our Nouriſhment conſiſts of, that they may be made fit and proper for the nouriſhment and increaſe of a Living Body. The *firſt* Concoction is made in the Stomach by a Ferment which partly remains there, from the reliques of the former Meat, and partly flows thither from the *Cæliac Arteries*. The *ſecond* is made in the Guts by the Gall and *Pancreatick* juice. The *third* is in the *Glandules* of the *Meſenterie*, from a *Lympha* or Water which mixes it ſelf with the *Chyle*. The *fourth* is in the Lungs, from the Inſpiration of *Nitrous* Air. The *fifth* is in the Veſſels and Bowels, as in the Spleen, Liver, Teſticles, *&c.* It is ill called coction, or boiling, becauſe 'tis the property of Fire to boyl: for if Heat were

were the cauſe of Fermentation, what ſhould be then of Fiſh and other things, wherein there's no ſenſible heat at all.

Codia are the tops of Poppies, of which they make Syrup.

Cecum inteſtinum, is the Fourth, in order from the Stomach, and firſt of the thick Guts; in Children new born, 'tis found full of Excrements; but in *Adult* perſons its Cavitie often diſappears, and onely hangs like a Worm.

Cælia is a great Cavity, as the uppermoſt, middle, and the loweſt Region or Cavity.

Cæliaca Arteria is that which ariſes from the *Trunc* of the great *Arterie*, and ſpreads it ſelf towards the *Ventricle* and *Liver* with its Branches.

Coeliaca paſſio, or *Affectio*, is a Purging, wherein the Meat either wholly changed, or in part is ejected, without any Chilification; and it is twofold: the *firſt*, in which the Meat is onely Digeſted in the Stomach; the *other*, when Concoction or Fermentation is performed in the Stomach and Inteſtines both at once; but by reaſon that the *Lacteal* Veſſels, or little Teats of the Guts, are Obliterated through long Faſting, a *Purulent Diſſenterie* or the like, the *Chyle* is not diſtributed.

Coeloma is a hollow and round Ulcer in the *Horny Tunic* of the Eye.

Coelum is the Cavitie of the Eye towards the Corners. The *Palate* is alſo called *Cælum*.

Cohobatio is when a diſtilled Liquor is poured upon its *Menſtruum* again, and afterwards is Diſtilled.

Coindicantia are ſigns which do not indicate by themſelves, but by another.

Colatura is that which after Boyling, or Infuſion, is *percolated* through a Sive or Cloth.

Colcothar is the dry Subſtance which remains after Diſtillation, commonly called *Caput mortuum.*

Coles, ſee *Penis.*

Colica paſſio, the *Colic* is a vehement pain in the *Abdomen*, from an ill diſpoſition of the Animal Spirits, begun in the Nervous foldings of the *Meſenterie*, and is ſometimes falſly imputed to the Gut *Colon.* Others make this Diſeaſe to proceed from an *Acid Pancreatic* Juice; others, other ways, but falſly.

Colla is Glue.

Colletica are Medicines that *Conglutinate.*

Colliciæ are the joyning of the *puncta Lachrymalia* into one paſſage on both ſides, which derive the humour of the Eye-lids into the Cavitie of the Noſtrils; the holes that are made in the very tops of the Eye-brows deſcend in little Channels, eaſily to be ſhown, unleſs the bones of the Noſtrils be ſo cautiouſly broken, that the *Tunics* remain entire; for after they have penetrated the Bones (whither they are ſeparated with a thin Membrane) they ſpread themſelves into a larger Channel, and are continued to the *Tunic* of the Noſtrils. The ſame holes or openings in Sheep, Hares, Calves, Rabbits, are not found in the very Eye-brows, but a little more inward; and moſt of all in Birds, where they are larger than in any other Creatures; the *Membrane* which ſeparates the holes here, is very ſhort.

Collutio is a waſhing of the Mouth, when we ſcour looſe Teeth, the Gums, or Ulcers.

Collyrium was once an Oblong Medicine which was

was taken in Diſtempers of the Eyes; it is prepared in an Oblong, ſometimes an Orbicular Form, and is diſſolved in a convenient *Vehicle* for curing the Eyes.

Coloboma is a fault in the Lips, Eye-lids, Ears, Noſtrils, and the like, when one part either from the Nativity, or by ſome accident grows to another, which were either before actually looſned, or at leaſt ought to have been ſo.

Colon, is the ſecond of the great Guts; it is thus ſituate; it ariſes from the *Cæcum Inteſtinum*, in the right Flank, and adheres to the right Kidney; then it tends upwards under the Liver, where ſometimes it is annexed to the Bladder of the Gall, which dyes it a Clayiſh Colour: it goes on further tranſverſe under the bottom of the *Ventricle*, and on the left hand is joyned to the Spleen; then again it is faſtned to the left Kidneys, where it winds and turns very obliquely; and after that, deſcends in a right Line; it is commonly about Eight or Nine hand-breadths in length; but the wideſt and largeſt Gut of all, it has a great many little Cells, or Cavities in it; a certain Ligament is twiſted with it the breadth of the middle Finger about its middle upwards; and then by reaſon of its largeneſs it is guarded with two ſtrong Ligaments, the one upwards, the other downwards, that it may be faſtned to both the upper and under parrs: about the beginning it has a Valve that looks upwards, leſt any thing ſhould return from the great Guts into the ſmall.

Colpus, the ſame with *Sinus*.

Columella, the ſame with *Cion*.

Columma naſi is the fleſhie part of the Noſe pro-

minent in the middle, near the upper Lip.

Columma oris, the ſame with *Cion.*

Coma ſomnolentum is a deep ſleep, leſs than a Lethargie, without a Fever, wherein the Patient being awakned, anſwers to any Queſtions propounded to him, but falls into a profound Sleep again, with his Mouth open, and his under-Jaw fallen, liker to one dead than alive. It proceeds from an Obſtruction of the Brain, when the *Serum* has invaded the *Tegument* of the windings and foldings of the Brain, and the little ſtreaks of the Marrow that is included therein. It is the ſame that *Cataphora.*

Coma vigil is a Diſeaſe wherein the Patients are continually inclined to Sleep, but ſcarce can ſleep, being affected with a great drowzineſs in the Head, a ſtupidity in all the Senſes and Faculties, and many times with a *delirium* too. If the reaſon of theſe things be demanded, we may ſolve them thus, That the Pores and Paſſages of the Brains, wherein the Spirits move, are very much ſtuffed up with a thick *Sopiriferous* Matter from the Blood, whereby the Spirits being hindred from their uſual *Exploſion* and Commerce with one another, ſeem to induce a profound and almoſt irreſiſtable Drowzineſs upon the Perſon Affected; but in as much as there are ſome ſharp nimble *Particles*, like ſo many Stings, intermixed with the Spirits, and which keep them in perpetual Motion, therefore ſome of them ſtill force their way, and directly or obliquely, as they can find a paſſage, meet and exert; and this Motion, ſuch as it is, confuſed and wandring, tho it do not perfect the compleat Exerciſe of the Animal Function, yet eaſily interrupts

interrupts its Reſt; ſo that perſons thus Affected, enjoy neither perfect day, nor perfect night, but live in a continual Twilight betwixt ſleep and waking.

Comitialis morbus, the ſame with *Epilepſia*.

Compoſita are Medicines made up of many ſimple Medicines; as certain Waters, Syrups, Electuaries, *Opiates*, *Trochies*, Ointments, Plaiſters, *&c.*

Conarium, or *Glandula pinealis*, hangs in the folding of the *Choroides* in the Brain, ſo called from the ſhape of a *Cone*. It is ſeated betwixt the two beds of the Optique Nerves, and the Prominences of the *Nates*. We can ſcarce believe, that this *Glandulæ* is the ſeat of the Soul; or that the Principal Faculties in a Man ariſe hence; becauſe that ſeveral Animals which are in a manner wholly deſtitute of the Prime Faculties of the Soul, Imagination, Memory, *&c.* yet have this *Glandulæ* very fair and ample: it ought therefore to be look'd upon rather as a *Senſorie*, whence the *Nerves* ariſe; to wit, about the beginning of the Oblongated Marrow. Its *uſe* is, to receive and contain the *Serous Humours* which are Excerned from the *Alterious Blood*, till either the Veins being emptied, ſuck them again; or elſe the *Lympheducts* (if there be any at hand) convey them away. Yet the Learned *F. Boyle* doubts of its uſe, when he ſays, *That it is not ſo eaſie to determine what its uſe is.* Since I have obſerved this *Glandulæ* to be always impregnated with an apparent and pretty ſharp ſaltneſs in ſeveral Brains of Men, Oxen, and Sheep; I cannot but imagine, that it ſeparates ſome *Volatile Humour* from the Blood, *Analogous* to a *Volatile Armoniac Salt*, which being

ing diffuſed upon the Trunc of the *Spinal Marrow*, communicates ſome new Vigor to the Animal Spirits, and hinders their Coagulation.

Concha is the winding Cavitie of the inner part of the Ear.

Condenſantia, ſee *Incraſſantia*.

Conditum is a compoſition of Conſerves, Powders, Spices, made up into the Form of an *Electuarie*, with a convenient quantity of Syrup: it is taken alſo for a Simple Medicine, ſweetned with Honey or Sugar; as candid Ginger, or Helicampane.

Condyloma is the knitting or joyning of Joynts. Alſo a certain Tumor in the little skin of the Fundament; an hard and *Callous* Swelling, growing from black Humors that flow thither. and rather troubleſome than painful: ſometimes alſo it is accompanied with an Inflamation.

Condylie are the joynts and knuckles of the Fingers, thicker thereabout the Joynts, than in other places.

Confecta, *Confitures*, are things (as Seeds, Almonds, Cinnamon, *&c.*) cruſted over with dry Sugar.

Confectio is a Compoſition of Powders, Gums, Sugar, Honey, Syrups, *&c.* made up into one Subſtance, and it is Twofold; either dry, as *Lozenges*, *&c.* or moiſt, as Opiates, Preſerves, Conſerves, and all ſorts of Antidotes.

Conformatio is an Eſſential part of Health, or Sickneſs; and therefore is either good or bad; it conſiſts in theſe Six following Particulars, *Number*, *Magnitude*, *Figure*, *Cavitie*, *Surface*, and *Scituation*.

Conguis,

Congius, or *Choa*, is a Meaſure that contains Six *Sextaries*.

Conjunctiva tunica, the ſame with *Adnata*.

Conoides, the ſame with *Conarium*.

Conſenſus, a Diſeaſe by Conſent, is when one Diſeaſe is cauſed by another, as Reſpiration is hindred by a Pleuriſie; it is likewiſe the *correſpondence* of different parts, by the mutual and common *Ligaments* of both; to wit, *Nerves* and *Tendons*.

Conſerva, a *Conſerve*, is a Compoſition of Flowers or Herbs beat together, to every pound whereof, if they be dry, are added three pounds of Sugar; if moiſter, two pounds, ſo that they may be kept ſeveral years.

Conſolidantia are thoſe things which cleanſing with a moderate heat and force, by taking Corruption out of Wounds, and preſerving the temperature of the parts, cauſe the Nouriſhment to be fitly applyed to the part Affected.

Contagium, is a Poiſon, which from one Subject is propagated to another; which happens two manner of ways, either at a diſtance by the Air, or by ſimple Contact.

Contemplabiles dies, ſee *Critici dies*.

Continens cauſa, is the Internal Cauſe of a Diſeaſe, with the matter of it, which ariſeth elſewhere, which is ſo near a kin to the Diſeaſe, that if it be, the Diſeaſe is too; and if it be taken away, the Diſeaſe follows. As the Stone, which proceeds from ill Humors ariſing from ill qualities in Meats and Drinks, Obſtructs the *Ureters*.

Continens febris is a Fever that continues without any Intermiſſion: and it is Twofold, either *Primarie*,

Primarie, or *Secundarie*; the former proceeds from a too great Exaltation of *Sulphur*, as in a burning Fever, a Pleuriſie, Quinzie, *&c.* the latter, which is alſo called *Symtomatica*, is cauſed by Wounds, Ulcers, *&c.* as in a Conſumption, Wounds in the Head, *&c.*

Continua Febris, is a Fever (or Ague) which is continually troubleſome, but with ſome intermiſſion: and it is either *Quotidian*, *Tertian*, *Quartane*, or *Erratic*. The cauſe of its continuance proceeds from a too high Exaltation of *Sulphur*; as in the former ſort of Fevers: but the *Paroxiſmes*, or Fits, proceed from that equal portion of *Chyle* which is continually added to the Blood.

Contraindicatio is an Indication which hinders that to be done which the firſt Indication ſuggeſted; and it is either *Contra indicans*, which hinders of it ſelf; or *Correpugnance*, which is *Secundarily* Repugnant, and in Conjunction with other *Indications*.

Contuſio oſſis, a bruiſing of a Bone is when a Bone is ſo hurt with ſome hard blunt Inſtrument, that outwardly it appears whole, when as inwardly it is otherwiſe.

Convulſio, *Convulſion*, is a Motion whereby the *Nerves* or *Membranes* are contracted and remitted without the Will, as in the Falling-ſickneſs, Cramp, *&c.* of which in their proper place.

Cophoſis, is a Deafneſs.

Copos is a wearineſs of the Body when the *Muſcles*, or their *Fibers* rather, are loaden and obſtructed with ſuch Viſcous Humors, that they are rendred unfit for Motion.

Coprocritica are Medicines which Purge away the Excrements in the Guts.

Cor,

Cor, the Heart, is a Fleſhy *Fibrous* Subſtance, made up of ſeveral *Muſcles* and *Tendons*; it has two *Auricles* or *Ears*, and as many *Ventricles*; the *Vena Cava*, or Great Vein, is faſtned to the right *Auricle*, and the *Pulmonarie Vein* to the left; the *Pulmonarie Arterie* is joyned to the Right *Ventricle*, and the great *Arterie* to the left. It is clothed with a little *Membraneous* Bag, called the *Pericardium*, wherewith it is joyned to the *Mediaſtinum*, and the *Diaphragme*; its *Baſis* is upwards, and Point downwards, and is placed in the middle of the Cheſt, amongſt the Lobes of the Lungs. Its uſe is onely to receive and diſperſe the Blood to all parts in the Body; though others place I know not what Flame, others a *Ferment* in its *Ventricles*, which are all Fables, and no way conſonant to Reaſon, as we have ſufficiently Evinced in our Tract, concerning *The Circulation of the Blood.*

Coracohyoides, are *Muſcles* which proceed from the Proceſs of the Shoulder-bone, called *Coracoides*, and go on as far as the Bone *Hiordes:* their uſe is to move obliquely downwards.

Coracoides is the Proceſs of the Shoulder-blade in form of a Beek.

Cordialia are Medicines which are commonly thought to ſtrengthen the Heart: but they onely put the Blood into a fine gentle Fermentation, which Corroborates and Facilitates the Motion of the Heart.

Cornea oculi tunica, which is alſo called *Sclerotes*, and *Dura*, the hard *Tunic*, proceeds from a skin in the Brain called *Dura Menix*; it is *pellucide* forwardly, that it may tranſmit the viſible *Species*; its ſides are covered with the *Albugineous*

ous tunic; inwardly it contains the *Aquæous Humour.*

Cornicularis proceſſus, ſee *Ancyroides.*

Cornua uteri, are two lateral parts of the Womb in ſome Bruits, as Cows, Harts, Sheep, Goats, *&c.* yet ſome Authors have attributed the ſame parts to a Womans Womb, from ſomething which imitates them there; for at the ſides of the bottom of the Womb, there is a ſort of *Protuberance* on both ſides, where the *Vaſa deferentia* are inſerted: a Womans Womb is rarely *bipartite*, as it is in Bruits.

Coronalis ſutura, is a Cleft in the Head, made like a Comb, and joynes as if the Teeth of two Saws were cloſely compacted into one another; it is placed in the upper part of the Skull, from one Temple to another, and is circumſcribed with the bones of the Forehead, and that particularly called *Bregma*, in the middle whereof the *Suture*, ſtiled *Sagitalis*, is terminated.

Coronaria vaſa are the Veins and Arteries which ſurround the Heart, to Nouriſh it.

Corone is an Acute Proceſs of the lower Jawbone, from its likeneſs to the Beek of a *Raven*, called *Roſtriformis*, in form of a Beek.

Corpus Calloſum is the Marrowie part of the Brain, whoſe Complication makes the foremoſt *Ventricle* of the Brain; and it is wholly Marrowie, without any *Membrane*, and is faſtened on both ſides to the little Tuffs of the Oblongated Marrow; from which, as from its riſe, this *Medullarie Subſtance* which overſpreads the Arches of the Brain is expanded towards the hinder parts, and gradually diminiſhes; at length the Exteriour Edge of this

this *Expanded Subſtance* is more narrowly contracted, and lower down is joyned to the *Trunc* of the *Oblongated Marrow*, by the connexion of *Membranes* and *Veſſels*: and farther, that the Connexion may be firmer, there ariſes a *Medullary Proceſs* from its former part, near its little Tufts, which ſubtending the opening of the Brain, goes to the very Extremities of it; with which, as with two Arms folded, it is united on both ſides: which Arms embrace the *Trunc* of the *Oblongated Marrow*, and ſo unite that *Limbus* of the Brain too more firmly to themſelves.

Corpus glanduloſum, the ſame with *Proſtata*.

Corpus varicoſum, ſee *Varicoſum corpus*.

Corpus Pampineforme, ſee *Varicoſum corpus*.

Corpus Pyramidale, ſee *Varicoſum corpus*.

Corroſio Chymica, is a Calcination of mixed Bodies by *Corroſives*.

Corroſivum is a Medicine that has a power of *Corroding*, as Lime, Aquafortis, *&c.*

Corrodentia, Corroding things, are thoſe which eat up and conſume Excreſcent Fleſh, with their ſharp *Particles*.

Corticalis ſubſtantia cerebri, is the outward Subſtance of the Brain, full of *Labyrinths*, and *Meanders* in the outſide; it is covered with a thin skin, it is of an Aſh-griſlie Colour, and full of little Veſſels: inwardly the *Medullary Subſtance* is next to it. Its uſe is to generate Animal Spirits from the Blood, and hence they are conveyed by the *Medullarie Subſtance* to the *Nerves*, and diſtributed through the whole Body. *Secondly*, The Seat of the Memory, and Sleep is placed there.

Coryphe is the Crown of the Head; alſo the interior

interior Extremity of the Fingers, near the Nails.

Coryza, or *gravedo*, is a defluction of a ſharp, ſalt, and thickned Humour, into the Mouth, Lungs, and Noſtrils, from the *Ventricles* of the Brain, by the *Nerves* of ſmelling; for when it grows thick, it can neither be *Percolated* by the Reins, nor paſs from the *Pitutarie Glandule*, thorough the *Infindibulum* into the *Veins*, and therefore it Diſtills into the Noſtrils by the aforeſaid *Nerves*, which if it meet with an Accenſion of *Sulphureous Particles*, it produces a Fever, and conſequently thirſt. Hence comes that *Coryza*, either with or without a Fever.

Coſmetica are Medicines which whiten and ſoften the Skin, as Oyl of *Tartar*, a diſſolution of Sublimated *Mercury*, *Sulphur*, *Camphor*, *&c.*

Coſtæ, the Ribs, are thoſe Bones which with other parts make the *Cheſt* or *Thorax:* backward they are connexed with the *Vertebres* of the Back, forward with the *Cartilages* of the Breaſt-bone; they are Twelve in Number on both ſides; the ſeven upper are called *true*, the five lower *ſpurious*, the broader part of the Ribs is called *Palmula*, the ſtraiter towards the *Vertebres*, *Remulus*.

Cotyla attica, is Nine Ounces, as an *Italian Hemina*; but *Cotyla Italica* contains Twelve.

Cotyle, the ſame with *Acetabulum*, is the Cavitie of the Huckle-bone, which is appointed to receive the head of the Thigh-bone.

Cotyledon, the ſame with *Cotyle*.

Cotyledones, or *Acetabula uterina*, are *Glandules* diſperſed up and down the uttermoſt *Membrane* of the *Fœtus*, called *Chorion*; which ſeparate *Nutritious*

tritious juice from the Womb to nouriſh the *Fœtus*; but this is found onely in ſome Animals: the *Placenta* in the Womb ſupplies their place in Women. Alſo the gaping meetings of the Veins in the Womb, are called *Cotylidones*, and *Acetabula*, theſe Glandules are ſo called, from the reſemblance they bear to the Leaves of the Herb Pennywort, in Latin *Cotyledon*.

Coxæ os, the Hyp-bone, called otherwiſe *Innominatum*, and *illium coxendix*, becauſe it contains the Gut called *ileum*; it is annexed to the ſides of the *Os Sacrum*; in Infants it conſiſts of Three Bones, *Ilium*, *Iſchium*, and *Os pubis*, which are joyned together by *Cartilages* till Seven Years of Age, then it is diſtinguiſhed by a Triple Line; it grows into one continued Bone in *Adult* perſons.

Coxendix, the ſame with *Coxa* and *Iſchium*.

Crama, *Croma*, and *Chrama*, is a mixture of any thing, whether Medicines or Elements.

Cranium is the compages of the Bones of the Head, to which belong the Bones of the Fore-head, of the ſides of the Head, of the hinder-part of the Head, of the Temples, the Bone called *Sphenoides*, and another called *Cribriforme* like a Sieve: it is like a Κράνος an Helmet to the Head, which defends it from External Injuries; its upper part is double: ſome call it *Calva* and *Calvaria*. See *Calva*.

Crapula is an Head-ach proceeding from too much Wine.

Craſis, or *temperamentum*, is a convenient mixtion of qualities; temperament is either *Simple*, or *Compound*; *Simple*, is when onely one quality exceeds the reſt, as hot, cold, moiſt, dry, ſalt, ſharp,

&c. Compound, is when more qualities exceed, as hot and dry, hot and bitter, ſalt and ſharp, acid and frigid, acid and acrimonious, and alſo one is *inherent*, which is fixed in the parts; another *influent*, which is derived upon the parts, from the Blood and Spirits; and it is either *moderate*, or *immoderate*; *total*, or *partial*; *natural* or *acquired*; *permanent* or *tranſitorie*, to an *equality in weight*, or *a juſt proportion*; and ſo they make a great many diſtinctions, which ſignifie little or nothing.

Craticula is a Chymical Inſtrument made of ſquare pieces of Iron, as thick as ones Finger, placed ſo near one another in Acute Angles, that there's half a Fingers ſpace betwixt them; it is uſed in making of Fires, to keep up the Coles.

Cremaſteres, are two Muſcles of the Teſticles, called *ſuſpenſores*, *hangers*; they grow outwardly to the Membrane of the *vagina*, and proceed in men from the Ligament which is in the *os pubis*; and are faſt connexed to the lower part of the Teſticles.

Cribroſum os, ſee *Ethmoides*.

Cribrum benedictum antiquorum, the Ancients fancied Two Cavities placed long-ways in the Reins; one uppermoſt, whereinto the Serous Blood was poured from the Emulgent Arteries; another lowermoſt, which they fancied was diſtinguiſhed with a certain Tranſverſe Membrane full of little holes like a Sieve; whence they called it *Colatorium*, a Strainer, and *Benedictum Cribrum*, a bleſſed Sieve, through which they would have the *Serum* Percolated into the *Ureters*, and the good Blood ſtay behind for the nouriſhment of the Reins.

Cricoarytænoides are Muſcles which proceed from

from the Cartilage, called *Cricoides*. and are inſerted into the *Aryt ænoides*, which whilſt they draw back-ward and outwardly, the opening of the *Larynx* is Dilated.

Cricoides is the Cartilage of the *Larynx* or Wind-pipe, which is in faſhion of a Ring.

Cricothyroides ſignifies a pair of Muſcles, which proceed from the Cartilage like a Ring, and are terminated in that which is called *Scutiformis*, or like a Shield; they Dilate the opening of the *Larynx* by moving a little obliquely.

Crimnoides, or *Crimnodes*, is Urine with thick Sediments at the bottom, like Bran.

Criſima are Signs by which one may diſcern and judge.

Criſis is a ſudden Change in a Diſeaſe, either towards a Recovery, or Death. It ſometimes ſignifies a *Secretion* of Humors; but is more frequently taken for a Judgment paſſed upon a Diſeaſe. One *Criſis* is called *perfect*, another *imperfect*; the *perfect* is that which frees the Patient perfectly and entirely from the Diſtemper; and it is either *Salutary*, or deadly. 1. It muſt be judged by very good Signs. 2. Be manifeſt. 3. Happen upon a Critical Day. 4. Be faithful. 5. Secure. 6. Suitable to the Diſeaſe, and the Diſtemper of the Patient. An *imperfect Criſis*, is that which does not clearly determine the Tendency of the Diſeaſe, but leaves room for another *Criſis*: and this is Two-fold, either *for the better*, or *for the worſe*: the former is that which does not quite take away the Diſeaſe, but enables the Patient to bear it better: the latter, is when the Diſeaſe becomes more violent and dangerous. That *Criſes* depend upon

on the Motion and Influence of the Moon, and Stars, and follow their Quadrate and oppoſite Aſpects, or their Conjunctions, is falſe and frivolous; for Critical Evacuations are determined only according to the ſtore and turgeſcencie of *Aduſt* Matter, which is Expelled the Body ſooner or later, according to the different Temperament of the Perſons Affected: whereupon depends the variety of *Critical* days.

Criſtæ are Excreſcencies of Fleſh growing about the Fundament, from a prepoſterous uſe of *Coition*, the Roots whereof are often Chapt, and Cleft.

Chriſta Galli is the Third part of the Bone *Ethmoides*, or the inner Proceſs, not much unlike the Comb of a Cock: it ariſes betwixt the *Olfactory Nerves*; and has the Extremity of the Third Cavity of the hard skin of the Brain, called *Dura meninx*, implanted in it.

Criterium, the ſame that *Criſis*.

Crithe, or *Hordeolum*, is a little Oblong Puſh, or Swelling, which grows to the Eye-brows where the Hairs are; ſo called from its reſemblance to a Barly-corn.

Critici dies are thoſe whereon there happens a ſudden change of a Diſeaſe, and they are Threefold: ſome are called *truly and perfectly Critical*; others *Indices*; others *Intercidentes*. The *perfectly Critical* Days are called *Principes*, or *Radicales*; becauſe that the *Criſis* which happen on theſe days have all the marks of a perfect *Criſis*: and theſe are the Seventh, the Fourteenth, and the Twenty-firſt Day. *Indices* which are called alſo *Contemplabiles*, and *Interiuncii*, are thoſe which Indicate,

Indicate, that the *Criſis* will be on the Seventh day: and theſe are Three: the Fourth, the Eleventh, and Seventeenth Day. *Intercidentes*, which are called alſo *Intercalares*, *irrepentes*, or *provocatorii*, are thoſe which fall betwixt the days called *Principes & Indices*, and they onely aim at an imperfect *Criſis*, and are the Third, the Fifth, the Ninth the Thirteenth, and the Nineteenth; but all other Days which are neither *Principes*, nor *Indices*, nor *Intercidentes*, are called *Vacui*, and *Medicinales*, and they are the Sixth, the Eighth, the Tenth, the Twelfth, the Sixteenth, and the Eighteenth. The computation of Critical Days, is to be Inſtituted from that hour wherein the Patient firſt felt himſelf ill. We may obſerve by the by, That the computation of Critical Days in theſe Countries does not exactly correſpond with *Hypocrates* his Accounts. All theſe days depend upon the ſooner or later Fermentation and Maturation of the Morbific Matter.

Critica Signa, Critical Signs, are ſuch as are taken from a *Criſis*, either towards Death, or a Recovery; and ſome of them are *antecedent*, which either fore-tell the time of a *Criſis*, or ſignifie a kind of *Criſis*. Others are *concomitant*, which appear at the ſame time with the *Criſis*. And others, Laſtly, are *Subſequent*, which ſhew, whether an imperfect Recovery be to be expected; or there be fear of a Relapſe.

Crotaphites are the Muſcles, Veins, and Arteries about the Temples. Sometimes *Crotaphium* is taken for a pain in the Head.

Crotaphium, See in *Crotaphites*.

Crucibulum, a Crucible, is a Veſſel for melting

Minerals and Metals made of Earth, extraordinarily hardned by Fire, with an Acute Basis, but a larger top, round, or triangular. There is also a sort of Crucible made, commonly called *Testa*, which is sufficient to melt Metals.

Cruditas morborum, a Crudity in Diseases, is when the Blood (as in continued Fevers) is not yet duly fermented, and brought to a right consistence.

Cruditas Ventriculi, a Crudity of the Stomach, is when meat out of a defect of Nourishment, or some other cause, is not rightly fermented, and turned into Chyle: and it is Threefold, *Apepsia*, *Bradypepsia*, and *Dispepsia*: of which in their proper places.

Cruor, Blood, see *Sanguis*. *Helmont* makes a distinction betwixt *Sanguis*, and *Cruor*; the former whereof, he says, *Is the Blood in the Arteries*; *the latter, that in the Veins.*

Crus, or *Magnus pes*, is all that part of the Body which reaches from the Buttocks down to the end of the Toes; it is divided into the Thigh, Leg, and Foot.

Crusta lactea is a species of *Achor*, a Scurf, or crustie Scab: onely with this difference, that an *Achor* Infects onely the Head; but this, not onely the Face, but almost the whole Body of an Infant at the time of its first Sucking. *Crusta Lactea* turns white, but *Achors* have another colour.

Crymodes is a cold shivering Fever, but many times accompanied with an Inflamation of the inner parts.

Cryptorchis is an absconding of the Testicles in the Belly.

Crystallinus

Cryſtalinus humor oculi, called alſo *Glacialis*, the Cryſtaline humor of the Eye, within the opening of the *Tunica Uvea*, like a Glaſs put over a hole, collects and refringes the Rays which ſtrike upon it from all parts; its Subſtance is like Glue, or the Gum of a Tree, very pellucide, and of a conſiſtence like melting Wax, which though it be preſſed, does not yet eaſily yield and ſeparate. In Men it is ſhaped like a Lintel, whoſe outward Surface is pretty plain, but the inner gibbous and riſiing: this Humor, though it be not apt to ſpread abroad, yet is cloathed with a ſmall Membrane of its own, called *Aranea*, by reaſon of its thinneſs, like to a Spiders Web.

Cryſtalloides tunica, the ſame with *Aranea Tunica*.

Cubiforme, ſee *Cuboides*.

Cubitus, the middle part betwixt the Shoulder-bone and the Wreſt; it conſiſts of two Bones, one called *Ulna*, and the other *Radius*: the ends whereof meet indeed, but the middle parts are ſeparate, though they be tied together a little by a Membranous Ligament.

Cuboides is the Fourth bone in that part of the Foot which immediately ſucceeds the Leg, and that in both Feet. It is called alſo *Grandinoſum*, and *Cubiforme*.

Cucupha is a Cover for the Head, made of Odoriferous and Cephalic Spices beat to Powder, and ſtitched betwixt two pieces of Silk; or elſe, ſowed within a Cap, and worn upon the Head againſt *Catarrhs*, and other Diſeaſes of the Head.

Cucurbita is a Chymical pointed Veſſel made of Earth or Glaſs, uſed in Diſtillations by an *Alembic*

bic: ſometimes it is taken for *Cucurbitula*.

Cucurbitini lumbrici are broad Worms, like the ſeed of a Gourd.

Cucurbitula, or *Cucurbita*, a Cupping-glaſs, is a wide, hollow Veſſel, made of Glaſs or Tin, which is applyed to the Body with Scarrification, or without it, to divert, to derive the Blood into another part, or to let it out; if it be applyed without Scarrification, it is called *Cucurbita cæca & ventoſa*. Cupping-glaſſes are applied to the moſt fleſhy parts, where the large Veſſels and Nerves cannot be hurt. The drawing which is performed by theſe Glaſſes, is done thus: after the Skin is ſcarrified, the Air in the Cupping-glaſſes is rarified, and dilated by the flame of the Towe that is fired within it, which after it is cooled and condenſed, takes up leſs room than before; ſo that the External Air preſſing upon the Fleſh without, forces the Blood into the Glaſs. There are two ſorts of Cupping-glaſſes, ſays *Celſus*, one of *Braſs*, and the other of *Horn*: the former is open on one part, and ſhut on the other; the latter is equally open on one part, on the other has a little hole: burning Towe is thrown into the Brazen one, and ſo its mouth is applyed, and forced upon the Body till it ſtick. That of Horn, is applyed ſingly by it ſelf, and by a violent ſucking at the little hole, which muſt preſently be ſtopt up cloſe with Wax, it ſticks as faſt as the other: but if other things fail, then a little Cup or Goblet with a ſtrait mouth may be very fitly applyed to the ſame Effect; after it has ſtuck, if the Skin be ſcarrified before with a Pen-knife, it draws out the Blood; if it be whole and entire, it

draws

draws out the Flatulent Matter; therefore where the matter within is hurtful and offenſive, it muſt be applyed the former way; where there's an Inflamation, the latter. The *Ægyptians* at this day uſe thoſe of Horn; as appear from *Proſper Alpinus.*

Cuneiforme os is ſo called from the reſemblance they ſay it has to a Wedge; in Latin *Cuneus*; the Ancients called it *Multiforme*, of many Shapes, by reaſon of the various Proceſſes inſide and outſide, which render it rough and unequal: it is ſituate in the midſt of the Baſis of the Brain, and is placed under it like a Baſis, ſo that it touches upon moſt of the Bones of the Head, and the upper Jaw.

Cuneiformia oſſa, are thoſe bones which make the Fifth, Sixth, and Seventh bone of that part of the Foot which immediately ſucceeds the Leg: which *Fallopius* calls *Sphenoidea*, *Innominata*, and *Calcoidea.*

Cunnus is a Womans Privie Parts, conſiſting of a *Clytoris*, *Nymphæ*, &c.

Curatio is a right way or method of finding out by Symptoms and Indications, proper Remedies for any Diſeaſe, in order to the Recovery of Health.

Curativa indicatio, is an Indication which reſpects the Diſeaſe to be cured.

Curculio, the ſame with *Cion.*

Cuticula the little thin skin, is a cover of the skin without ſenſe, extended outwardly over the whole skin like a Membrane, full of Innumerable ſmall Pores, accommodated to the avoiding of injuries from abroad, to the ſhutting up of the

Cutaneous

Cutaneus Veſſels, and to the more Acurate Perfecting of Tactile Qualities: It is nouriſhed by the Blood; for if it be loſt or periſhed, it comes again, though its Veſſels be but little conſpicuous. It is not condenſed by *Cold*; for I have often ſhown it in Abortions; nor is it condenſed by Oily Vapours, becauſe that condenſed Vapours eaſily ſlide off again.

Cutis is the skin in a living Man: but *Pellis*, is that which is flead off, and it is the outermoſt cover of the whole Body, or a pretty thick Membrane wrought of ſeveral Filaments of the Veins and Arteries, Nerves, and Nervous Fibres, Complicated and Interwoven with one another, full of Glandules, and Limpheducts, or Veſſels that convey away the Vapours and Swet, abounding with a great number of Pores here and there, and ſenſibly Perforated in many places to let in and out, as occaſion requires, as at the Mouth, Noſtrils, Eyes, Ears, Privities, Fundament, *&c.* it is thickeſt of all upon the Head; moderately hard in the Neck and Back; finer in the Face, Yard, and outer skin of the Cod; thin on the ſides; thinneſt of all on the Lips; in ſome places, as the Elbow, Forehead, ſoles of the Feet, *&c.* it ſticks very cloſe together.

Cyathus, we Engliſh it properly a *Beeker*, is a Meaſure of Dry things as well as Liquids; not as ſome think, a common ſort of Cup, but the Eighth part of a *Sextarie*.

Cycliſci, are Surgeons Tools wherewith they ſcrape away Corrupt Fleſh, or the like; made in the form of an Half Moon.

Cyema, the ſame with *Embrion*.

Cylindrus

Cylindrus is a Plaiſter made oblong; which Phyſicians call *Magdaleo.*

Cylloſis, ſee in *Cyllum.*

Cyllum ſignifies a Leg put out of joynt outwardly. Alſo one Lame and Crooked.

Cymbiforme os, ſee *os Naviculare.*

Cynanche and *Lycanche*, ſo called, becauſe it is frequently incident to Dogs and Wolves, is an Inflamation of the inner Muſcles of the *Larynx*, accompanied with a difficulty of breathing, and a continual Fever.

Cynantropia is Madneſs given by a Dog, wherein the Patient flies light, and any thing that is bright and ſplendid; fears Water, and trembles at the ſight and remembrance of it; it proceeds uſually from a poyſonous bite, or the like, of ſome mad Creature, as a Dog, Wolf, *&c.*

Cynodes orexis, is a Canine Appetite, or an Extreme hunger joyned with Vomiting, or a Looſeneſs: it ariſes from too much, or a too Acid Ferment in the Stomach.

Cynodeſmus is the band which ties the little skin of the Yard to the Nut.

Cynodontes are thoſe Teeth betwixt the Axel Teeth and the Grinders, called *Canini*, *Columellares*, and *Oculares*, Eye-Teeth, as we ſay.

Cyphoſis is the bending of the Vertibres of the Back towards the Back parts.

Cyrtoma is a bunch on the Back, or a Tumor in any other part.

Cyrtoſis, the ſame with *Cyrtoma.*

Cyſſaros is the Gut called *Rectum*, the lowermoſt of all: Alſo the Fundament.

Cyſtica are Medicines uſed againſt Diſtempers in the Bladder.

Cyſtis

Cyſtis is the Bladder that holds the Urine, or the Gall.

Cyſtis choledochus, the ſame with *Folliculus fallis.*

D.

Dacryodes are Ulcers which continually ſend forth Matter.

Danich, the ſame with *Lupinus.*

Darſis is an *Excoriation* of the Skin.

Dartus is the ſecond *Tunic* of the common Cotes which mediately cover the Teſticles of a Man: it ariſes from the Fleſhie Membrane; but in Women the Teſticles are immediately covered with the Cote of the *Peritonæum.*

Daſymma is a Superficiarie inequalitie of the inner part of the Eye-lids, accompanied with a redneſs.

Debilitas is a weakneſs proceeding from Swounding, Fainting, Hunger, Diſeaſe, or otherways.

Declinatio morbi, the declenſion of a Diſeaſe is when it recedes from its height, and the Patient is beyond danger: for none dyes in the declenſion of a Diſeaſe but accidentally. See *Acme.*

Decoctum, ſee *Apozema.*

Decuſſis, the ſame with *Denarius.*

Decuſſorium is a Chyrurgeons Inſtrument wherewith the *Dura Mater* being highly preſſed, is accurately adjoyned to the Scull, that the puſs or ſnottie Matter gathered betwixt the Scull and the Skin called *Dura Menix*, or *Mater*, may be Evacuated by a hole made with a Chyrurgeon's inſtrument called *Trepanum.*

Defectio

Defectio animi, ſee *Lypothomia*.
Deflagratio febrium, ſee *Apyrexia*.
Defluvium capillorum, ſee *Alopecia*.
Deflexus, the ſame with *Catarrhus*.

Deglutio, ſwallowing, is an Animal Action whereby Meat chawed in the Mouth, or any thing more Liquid, deſcends into the Stomach by the contraction of the Fibers of the Gullet.

Delirium is a Depravation of the imagination and judgment, ariſing from a Tumultuary and diſorderly motion of the Animal Spirits; whereupon the Perſons Affected ſpeak ſeveral abſurd and incongruous things, the antecedent cauſe whereof lies either in the Blood, or in the Animal Spirits; there are ſeveral ſpecies of it: ſome who ſpeak little, ſome who dote in their talk; and not onely think, but ſpeak things ridiculous, ſtrange, magnificent, and malicious; others again really execute what they think, and that either with laughter, or in great earneſt: but all theſe orders of doting people, are reduced to certain deſtinctions.

Dejectio is an Evacuation of the Excrements by the Periſtaltick Motion of the Guts.

Deleterium is any Poyſonous Medicine.

Deligatio is a part of Chyrurgery that concerns the binding up of Wounds, Ulcers, broken Bones, *&c.* and it is either Simple or Compound. The Simple is either equal or unequal: the equal is onely round, which ſwathes the affected Member without any Declention to either ſide: the unequal is divided into *Aſcia* and *Sima*, which at leaſt differ upon the account of one being greater, and the other leſs; *Aſcia* declines little from a round, but

but *Sima* much. There are a great many diſtinctions of Swathing, taken from the likeneſs of the parts which are ſwathed, or from certain Animals and other things.

Deliquium animi, the ſame with *Eclipſis*.

Deliquium chymicum, is a Diſtillation by the force of Fire: or a melting of the *Calx* which is ſuſpended in moiſt Cells, and a Reſolution of it into a Lixivious Humour.

Deltoides is a Triangular Muſcle, like the *Greek* Δ, it proceeds from the Channel Bone, from the upper Proceſs of the Shoulder-blade, and from the Proceſs of the ſame, which is called *Spiniforme*, or like a Thorn; and being faſtned to the middle ſtrong Tendon of the Shoulder, lifts up the Shoulder it ſelf.

Denarius is the Seventh part of an Ounce.

Dentarpaga, ſee *Forfex*.

Dentes the Teeth, are little bones of both Jaws faſtned one within another like ſo many Nails. Men are ſaid to have Thirty, and Women Twenty eight; as far as they appear above the Gums there's no Membrane about them; they grow continually, otherwiſe they would be worn out by daily grinding, they are not onely provided with Veins and Arteries, but with Nerves too; as the great pains which they are ſubject to, manifeſtly evince.

Dentiducum, ſee *Forfex*.

Dentifricium is a Medicine for whitening, ſcouring, and faſtning the Teeth, and for ſtrengthning the Gums.

Dentitio is the time that Children breed Teeth, which is about the ſeventh Month, or later; and

uſually

uſually the upper Teeth come firſt, in ſome the under; and amongſt theſe, the fore-teeth firſt: many times Fevers, Convulſions, Looſneſſes, *&c.* attend Children in the time of breeding Teeth.

Derivatio is a means whereby blood that flows towards one part, but is not fixed there, is drawn away by a neighbouring part.

Derma, the ſame with *Cutis*.

Deſcenſum, or *per deſcenſum deſtillare*; See *Delicquium*.

Deſiccatio is an Evaporation of ſuperfluous moiſtneſs by heat.

Deſtillatio is an Extraction of the moiſt or unctuous parts, which are rarified into Miſt, or Smoak as it were, by the force of Fire. Diſtillation is performed by a Bladder, by the Chymical Inſtrument called *Cucurbita*, (before deſcribed) by a *Retort*, by *Deliquium*, by *Filtre*, by *Deſcent*; *&c.* and that either in *Balneo Mariæ*, *Sand*, *Vapours*, *Dung*, the *Sun*, a *Reverberatorie*, *&c.*

Detergentia, ſee *Abſtergentia*.

Deuteropathia is a Diſeaſe that proceeds from another Diſeaſe; for Example, If the Head-ach from the Diſtemper of another part, the Morbific Matter being tranſlated thither from its former Repoſitorie.

Diabetes, ſo *Galen* calls it, and *Agineta dipſacus*, from the great Thirſt that attends it: and as others will have it, from a certain ſort of Serpent called *Dipſacus*, found eſpecially in *Lybia*, which Poyſons with its bite, and brings an unquenchable Thirſt upon the perſon Affected. It is a rare Diſtemper, which *Galen* ſays, he has ſeen but twice. The Famous Doctor *J. Van Dueren*, and I, obſerved

ved it once in a Reverend Paſtor of the Church; and it is too great a Fuſion of the Blood, whereupon the *Serum*, joyned with a violent Thirſt, paſſes the Reins, and is Excerned in great quantity by the paſſages of the Urine; it proceeds ordinarily from a too much exalted, or a too Acid Ferment in the Reins.

Diabroſis is a ſolution of the *Continuum*, by eating out of parts.

Diacliſma is a waſhing of the Mouth to cleanſe it, or to ſtrengthen the Teeth or Gums; the Waſhes are made of ſeveral Aſtringents, as of the Herbs *Britannica*, *Tormentil*, bark of *Pomgranates*, *Galls*, *Allum*, *Flowres*, or *Bloſſoms* of wild *Pomgranates*, *&c.*

Diacoprægia is a Medicine made of Goats-dung, againſt Tumors in the Spleen, and Glandules behind the Ears, called *Parotides*.

Diacriſis is a diſtinction and dijudication of Diſeaſes and Symptomes.

Diacritica, ſee *Diacriſis*.

Diadoche is a ſucceeding by a *Criſis*.

Diadoſis is a diſtribution of Nouriſhment through all the parts.

Diæreſis is an Eating out, or conſuming of Veſſels, as *Senertus* ſays, when from ſome cutting corroding Cauſe, ſome ways and paſſages are made which naturally ought not to have been; or when ſome which really are, yet are dilated more than ordinary, ſo that the Humours which ought to have been contained in the Veſſels, run out. For firſt, a *Diæreſis* may be occaſioned by ſharp Humors which diſſolve the Unity, and cut away; which likewiſe ſharp Medicines will do, if they

conſiſt

conſiſt of thick parts; for thoſe of Minute parts are not Corroſive, becauſe they ſtick not long enough. Again, plenty of Humours may occaſion a *Diæreſis*, by diſtending and burſting the parts. Thirdly, There are ſeveral evident cauſes of a *Diæreſis*; to wit, all thoſe which by Contuſion and Stretching, do break the Unity of the Veſſels; ſuch as are Vehement Motion Noiſe, great Weight, things that Wound, that Bruiſe, a Fall, a Leap, and the like; amongſt which, you may reckon Wind, which being long pent up, does ſometimes ſo forcibly diſtend the parts of the Body, that it does not onely Dilate the natural Cavities which contain it, but make new, when it breaks out, and diſſolves the Unity of the parts alſo; a Chyrurgical Operation, which either by Inciſion, Burning, Perforating, Shaving, Filing, Sawing, or Eating, ſolves the Continuity of parts.

Diæta, Diet, is a method in ſound Perſons of living moderately; in Sick, a Remedy conſiſting in the right uſe of things neceſſary to life; and upon that account is either of a *thick*, *moderate*, or *thin* conſiſtence: the firſt is done by a good quantity of firm ſolid Meats, and ſuch as afford good nouriſhment; this ſort of Diet is called *ſimply full*, and was formerly made of whole Barley-corns husked and boyled, like Furmety: or it is *more full and thick*, which is done by Pullets fleſh, and pochèd Eggs: or it is *moſt full*, which allows of eating of things Gelt: that of a *moderate* conſiſtence, is which conſiſts of Meats of a moderate quantity and ſubſtance; this was formerly done by Bread ſopt in Pottage, or with young tender Fleſh: that of a *thin* conſiſtence is, which is done

by little Nouriſhment, and that thin and weak; which for the moſt part is agreeable in ſharp Diſeaſes: and this is Threefold, either *ſimply weak*, which was formerly done by the juice of *Ptiſane*: or *more weak*, when the Patient drunk Water and Honey boiled together: or *weakeſt of all*, when the Patient took no meat; but now-adays Diets are not ſo ſtrictly obſerved as formerly; eſpecially in theſe Countries.

Diætetica is a part of Phyſick that preſcribes the uſe and knowledge of Six things which are not Natural.

Diagnoſis is the Knowledge of preſent ſigns. or a knowledge whereby we underſtand the preſent condition of a Diſtemper; and it is Threefold, either a right inſtigation of the *part Affected*, of the *diſeaſe* it ſelf, or of its Cauſe.

Dialeimma, the ſame with *Apyrexia*.

Diapaſma, according to *Pliny*, is a dry Medicine, made up of dry Powders, to be ſprinkled upon ſomething; as either upon Clothes to Perfume them, or upon Ulcers, and Wounds, ſeveral ways; or upon Drink, to make it more Delicious.

Diapedeſis is an Eruption of the Blood, by reaſon of the thinneſs of the Veſſels.

Diaphanum is that which is Tranſparent, as the Humors of the *Eyes*, the *Tunica Cornea*, *&c.*

Diaphoreſis, Sweating, is a Perſpiration of all manner of *Effluvia* through the inviſible pores of the Body.

Diaphragma, or *Septum Tranſverſum*, and *Diſſeptum*, is a Tranſverſe *Muſcle* which ſeparates the Thorax or Cheſt from the Abdomen; in the middle it is Membranous; the Gullet, the great Arterie,

terie, and the great hollow Vein, all paſs through it: it conduces to reſpiration with other Muſcles, and preſſing upon the Guts, helps forward the Secretion of the Excrements.

Diaphrattontes are Membranes called *Pleura*, which cover the inſide of the Thorax, and leave a kind of partition in the middle, called *Mediaſtinum*.

Diaphthora is a Corruption of any part of the Body.

Diaplaſis is the ſetting of a Limb out of joynt.

Diaplaſma is an Ointment or Fomentation.

Diapnoe, the ſame with *Diaphoreſis*.

Diapyema, the ſame with *Empyema*.

Diapyetica are Medicines which ripen the Pus, or Craſs ſnotty Matter.

Diaria febris, the ſame that *Ephemera*.

Diarrhæa is a looſeneſs in the Belly which Ejects ſeveral Bilious, Pituitous, and other fæculent Excrements.

Diarthroſis is a good conſtitution of the Bones, whereby they are apt to move eaſily and ſtrongly; ſuch as is in the Arm, Hands, Thigh, Foot, *&c.*

Diaſtole is the Dilatation of the Heart, when the Blood flows into it, from the place where it is accended, the Lungs.

Diateretica is part of the art of preſerving Health, which is various according to the Age and Conſtitution of Men.

Diatheſis is the Natural or Præternatural Diſpoſition of the Body, whereby we are inclined to perform all Natural Actions, ill or well.

Dichophyia is a fault in the Hair, when it parts.

Dicrotus is a Pulſe that beats twice.

Didymi are twins.

Dies Critici, ſee *Critici dies.*

Digaſtricus is a double-bellied Muſcle, which ariſes from the Proceſs called *mammiformis*, or like a Teat, and ends in the inner middle part of the Chin, and draws it downwards.

Digerentia, or *præparantia*, are thoſe things which change the qualities of fermenting Heat, which reſiſt Action.

Digeſtio Chymica, a Chymical Digeſtion, is when things are Digeſted by an Artificial heat, juſt as they are naturally in the Stomach.

Digeſtiva, ſee *Digerentia.*

Dilatatio is when any Paſſages or Receptacles in the Body are too much diſtended, as in Veins that ſwell with Melancholy, corrupt Blood in the Temples, Legs, *&c.*

Dilatatorium is a Chyrurgeons Inſtrument wherewith the Womb or the Mouth is dilated or opened. It is called likewiſe *Speculum*, becauſe by it one may ſee into the Mouth, or the Womb.

Dilutum, the ſame with *infuſio.*

Dinus the ſame with *Vertigo.*

Diota is a Veſſel that ſurrounds a thing; ſo called from its Two Ears, which Environ both Arms, applyed to its ſides: its Inferior part is made like a Cupping-glaſs, upon which an Alembic is put, wherein there is a Channel at the top which ſerves to pour Liquor in; and it has beſides two crooked Noſes conveniently placed, which convey the Condenſed Humor from the Head of the Inſtrument into the Cucurbite.

Dioptra is an Inſtrument whereby one may ſee into

into the Matrix, otherwiſe called *Dilatatorium*, wherewith the Womb is dilated and enlarged in the extraction of a dead *Fætus* out of it, or in inſpecting any Ulcers that are in it.

Diplaſiaſmus is a Reduplication of Diſeaſes: alſo Two Muſcles of the Arm, which ſerve to turn it about.

Diploe is the lower thin plate or ſhell of the Scull: alſo a double Veſſel uſual with Chymiſts.

Diploma, the ſame with *Diploe*: ſometimes it is taken for a complicated or folded cloth.

Dipſacus, the ſame with *Diabetes*.

Diſlocatio, the ſame with *Luxatio*.

Diſpenſatorium, a Diſpenſatorie, is a Book uſeful for *Apothecaries*, wherein all Medicines, at leaſt the moſt uſual, are contained, and preſcribed; that they may be prepared in the Shops all the Year round.

Diſpoſitio is an Habit whereby we are well or ill diſpoſed to perform an Action.

Diſſimilares partes, Diſſimilar parts, are ſuch as can be divided into various parts different from one another; as the hand into Veins, Muſcles, Bones, *&c.*

Diſſolutio is when Electuaries and Powders are mingled and diſſolved in water or a decoction.

Diſtentio is when parts are puffed up, dilated, or relaxed by any thing, as the Guts by Wind, raiſed from Effervencies within them, whence Oppreſſions and Pains frequently proceed.

Diſtorſio is when parts are ill placed, or ill figured.

Diſtributio Chyli, the Chyle is diſtributed when after a due fermentation in the Ventricle and the

Guts, it ſoaks into the little Teats in the Inteſtines, (which Dr. *Willis* calls the Glandulous Tunic) and paſſing through the Lacteal Veins, and its proper Channel along the ſide of the Thorax, at laſt falls into the Subclavian Vein, that it may Circulate with the Blood, and receive its Colour.

Diſtricheaſis is a double row of Hair on the Eye-lids.

Dieureſis, is a Secretion of the Urine by the Reins; which is done after this manner: there are little Glandules placed near the Emulgent Arteries, wherewith the *Serum* is ſeparated fron the Blood, and is conveyed by little Channels (of which the ſubſtance of the Reins does principally conſiſt) to the *Carunculæ Papillares*, little Pappie pieces of Fleſh, thence to the *Pelvis*, the Baſin, thence to the Ureters, thence to the Bladder, and ſo out of Dores.

Diuretica, are thoſe Medicines which by parting, diſſolving, and funding the Blood, do precipitate the *Serum* by the Reins to the Bladder.

Dodecadactylum is the firſt of the ſmall Guts, beginning from the Pylorous of the Stomach, and ending where the Gut *jejunum* begins: it is ſo called, as if it were the length of Twelve Fingers, which yet is never obſerved in any men amongſt us; perhaps the Ancients miſtook from inſpecting the Guts of ſome Erutes.

Dogmatica Medicina, or rational: *Hippocrates* was its firſt Author, and after him *Galen*; who both added reaſon to experience.

Dolor, Pain, the ſame with *Algema.*

Dolor Nephriticus, the ſame that *Nephritis.*

Dorſum,

Dorſum, or *Tergum*, the back, is the hinder part of the *Thorax*; The *Dorſum*, back, of the Hand or Foot, is their out-ſide.

Doſis is a ſet quantity of Phyſick, or as much as is given at once.

Dothien is an hard ſwelling, or puſh, as big as a Pigeons Egg, accompanied with a grievous Pain, and proceeding from thick Blood.

Dracunculus is an Ulcer which eats through a Nerve it ſelf: alſo, a long ſort of Earth-worm, white, plain, but not very broad; which frequently grows to *Indians* Legs.

Drachma, a Dram, is the Eighth part of an Ounce, it contains three Scruples.

Draſtica are the moſt ready Medicines.

Dropaciſmus is that wherewith all the External Members being extenuated, looſened, cold and moiſt, are anointed; and it is either *Simple* or *Compound*: the *Simple* is made of a little Pitch melted with Oyl: The *Compound*, beſides that, has Pepper, wild Pellitory, Brimſtone, and Roſemary-ſeed in it; and if there be occaſion for drying, they add *Natural Brimſtone*, as it is digged out of the Earth, *Salt*, and the *Aſhes* of *Vine-branches*; but if it be to *Vellicate*, then you muſt add *Euphorbium*, (a Tree firſt found by King *Juba*) it is made up in different Forms; ſometimes like an *Emplaſtrum*, other times like a *Cataplaſme*.

Dropax, the ſame that *Dropaciſmus*.

Ductus bilarius, ſee *Porus bilarius*.

Ductus Chyliferus is a Veſſel, in the lower part whereof, all the Lacteal Veins, and many Lympheducts are terminated: it ariſes about the Glandule of the Kidney on the left ſide; and aſcending

along the Thorax near the great Arterie, ends at the Subclavian Vein on the left ſide; it is furniſhed with ſeveral Valves, that the Matter which aſcends by it, may not fall down again: betwixt the Fourth and Sixth Vertebre it is variouſly forked as Nature has been pleaſed to ſport. Its uſe is to convey the Chyle and the Lympha from the lower parts to the Heart.

Ductus pancreaticus, is a little Channel which ariſes from the Pancreas or Sweet-bread, which is inſerted into the Guts near, or not far off the paſſage which conveys the Bile; it runs with a Lymphatic juice, which it diſcharges into the Gut *Duodenum*, to ferment and volatile the Meat from the Acid ferment of the Stomach, and the mixture of Gall: The Learned Dr. *Graaf* knew how to get a juice out of it, that was ſomething Acid; though other Phyſicians doubt of it, and of certain Diſeaſes which the Excellent *Sylvius* Attributes to the Effervescence of this Acid Pancreatic juice, with the Gall in the *Duodenum*. But we Affirm, That there is ſometimes an Acid juice found in it, and often a ſalt and auſtere; but frequently an inſipid volatile Liquor. See my *Antomie Reformed. Chap.* 11. *l.* 1.

Ductus Roriferus, ſo the Noble *Bilſius* calls it; the ſame with *Ductus Chyliferus*.

Ductus Salivares, or *Salivarii*, are paſſages which proceeding from the Maxilarie Glandules, goes as far as the Jaws and ſides of the Tongue, where they emit the juice we call Spittle, which conduces to the better chewing and ſwallowing of ſolid Meat, and ſomething to its Fermentation too.

Ductus

Ductus Thoracicus, ſee *Ductus Chyliferus*.

Ductus Umbilicalis, ſee *Funiculus*.

Duodenum inteſtinum, the ſame with *Dodecadactylon*.

Dura Mater, ſee *Mater Dura*.

Dyſæſtheſia is a difficulty of, or fault in ſenſation.

Dyſcraſia is an unequal mixture of Elements in the Blood, or Nervous Juice.

Dyſelces is one who is troubled with Ulcers that are very hard to be Cured.

Dyſenteria is a Looſneſs, accompanied with Gripings in the Belly, wherein bloody and purulent Excrements, and Membraneous pieces of the Inteſtines too are Excerned, always or very frequently attended with a continual Fever, and a Drought.

Dyſepulatica are great Ulcers, beyond Cure.

Dyſodes is any thing that ſwells ill, as Excrements.

Dyſorexia is want of Appetite, proceeding from an ill diſpoſition of the Stomach.

Dyſpathia is an Impatient Temper.

Dyſpepſia is a difficulty of Digeſtion, or Fermentation in the Stomach and Guts, whereupon the Nouriſhment is often turned into Acidity, and ſmells ill.

Dyſphonia is a difficulty of Speech, from an ill diſpoſition of the Organs.

Dyſphoria is an Impatience in Suffering.

Dyſpnæa is a difficulty of Breathing, which proceeds from vitiated, obſtructed, or irritated Organs.

Dyſtherapeuta, are Diſeaſes of difficult Cure.

Dyſthymia

Dysthimia is a ſickneſs of the Mind.

Dyſtichia is a double row of Hair on the Eye-lids.

Dyſthriachiſis is a continual defluction of Tears, from the pricking of Hairs in the Eye-lids, which grow under the Natural Hairs.

Dyſtocia is a difficulty of bringing forth; or a preternatural Birth; as when the *Fætus* comes forth Obliquely, Tranſverſe, or with its Feet foremoſt; or when the Paſſages are ſtraitned by Inflamation, or otherwiſe; or when the *Fætus* is very large, weak, fat, or dead.

Dyſtrichiaſis is when the Hairs grow inverſe.

Dyſuria is a difficulty of Urine, proceeding from an ill diſpoſition of the Organs, or from an Obſtruction of them by the Stone, Gravel, or Viſcous Clammy Humours, accompanied with an heat of the Urine.

E.

Ecbolica are Medicines which help the Delivery in hard Labour. Alſo Medicines which cauſe Abortions.

Eccathartica, ſee *Cartharticum*.

Ecchyloma, the ſame with *Extractum*.

Ecchymoma ſignifies Marks, and Spots in the Skin, from the Extravaſation of Blood.

Ecchymoſis, the ſame with *Ecchymoma*.

Eccope, the ſame with *Extirpatio*.

Ecchoprotica, the ſame with *Catharticum*.

Eccrimocritica are ſigns from particular Excretions.

Eccriſis is a Secreſion of Excrements.

Eclegma,

Eclegma, or *Linctus*, which the *Arabians* call *Loch*, and *Lohoch*; others *Illinctus*, is a Medicine applyed inwardly, of a middle conſiſtence, between a Syrup and an Opiate, made up of ſeveral Pectorals againſt the Diſtempers of the Throat, and the Lungs.

Eclipſis is a Defection of Spirit.

Eclyſis is when the ſtrength is a little decayed, proceeding from a want of ſufficient warmth, and ſpirits in the Body.

Ecphracticum is a Medicine good againſt Obſtructions.

Ecphraxis is a taking away of Obſtructions in any part, by opening cutting Medicines.

Ecphyſeſis is a breathing thick.

Ecphyſis is a Proceſs that coheres with the Bone.

Ecpieſma is a juice ſqueezed out: alſo dregs which remain of any thing that is ſqueezed: likewiſe a fracture of the Scull, wherein the broken parts preſs upon the Meninges or Skins of the Brain.

Ecpieſmus is a very great Protuberance of the Eyes.

Ecplexis is a fright or Stupor.

Ecpneumatoſis, ſee *Exſpiratio*.

Ecptoſis, the ſame that *Luxatio*.

Ecpuctica are condenſing Medicines, ſee *Increſſantia*.

Ecpyema, the ſame with *Empyema*.

Ecpyeſis, ſee *Ecpyema*.

Ecrythmus is a Pulſe which obſerves no method, nor Number incident to any age.

Ecſtaſis, an Ecſtaſie, is a commotion of the Mind: alſo a dimotion of any thing from the ſtate wherein it was, into another.

Ecthlym-

Ecthlimma is an Ulceration arising from a violent compreſſion in the Surface of the Skin.

Ecthymata are Pimples, or certain breakings out in the Skin, as the ſmall Pox, *&c.*

Ecthymoſis is a Commotion and Intumeſcencie of the Blood: alſo a chearfulneſs of mind.

Ectillotica are Medicines which conſume Callous parts, and pull out hairs.

Ectropium is a growing of the Eye-lids, when the lower is ſhorter than the upper.

Eczemata are red hot, and burning Pimples; ſome take *Hydroa* for *Eczema*, but 'tis a miſtake.

Effervescentia is an Inteſtine Motion of Particles of different nature and qualities, tending to ſudden Deſtruction; ſometimes attending with heat, and a flame, as in unquenched Lime, Hay laid up moiſt, Chymical mixtures, *&c.*

Egeſtio, the ſame with *Dejectio*.

Elaſtica vis, is an Exploſion of Animal Spirits, as is frequent in Cramps, Convulſions: alſo an Inteſtine Commotion of the Air.

Elaterium is the Juice of wild Cucumbers made up in a thick and hard conſiſtence: alſo any Medicine that purges the Belly.

Elctica, ſee *Attrahentia*.

Elcus, ſee *Helcus*.

Electuarium is a Confection of Simple Ingredients, Paps or Pithes, Gums mixed with Syrup, or Honey, of a Conſiſtence like a Conſerve; and it is either *Simple*, or *Compound*; the *Simple* conſiſts onely of the Pith of *Caſſia*, *Tamarinds*, or *Pruines*; but the *Compound*, for the moſt part of ſeveral *Simple* Ingredients, Pulps, condenſated Juices, Gumms, *&c.* made up with Honey or Syrup.

ſup. *Electuaries* are Digeſtive, Looſning, Purging, Strengthning, Alexipharmic, *&c.*

Elementa, or *Principia*, are the Simpleſt Bodies that can be, which are neither made of one another, nor of any thing elſe, of which all things are made, and into which they are ultimately reſolved. There are Five Elements, Spirit, Salt, Sulphur, Water, and Earth; the two laſt whereof are called *Paſſive*, the reſt *Active*. Others reckon Three only, Salt, Sulphur, and Mercury; but not ſo well. The *Peripateticks* reckon Four, Fire, Air, Water, and Earth. *Carteſius* ſuppoſes a Firſt Matter, a Second, and a Third; but all thoſe Elements are compounded of others; wherefore to ſay, that any thing conſiſts thereof, is as if one ſhould ſay, That a Tree is compounded of a Root, Trunc, Branches, Leaves, Flowers, *&c.*

Eleoſaccharum, is nothing but Diſtilled Oyl, mixed with Sugar.

Elephantiaſis Arabum, of which the *Greeks* ſpeak nothing, but the *Arabians* do frequently, is a kin to a *varix*, or crooked ſwelling in the Veins; and proceeds from thence, and is only a Tumor in the Feet. *Avicenna* Treats of this Diſtemper, where he ſpeaks of the *varices*: yet *Rhaſes* differs from him, and *Haly Abbas* follows the *Greeks*; who ſays, That an *Elephas* is a Diſeaſe, which corrupts all the Members of the Body, and is as it were an Univerſal *Cancre*: but neither is he conſiſtent with himſelf when he Writes, That *Ulcers* in the Legs and Feet are called *Elephas*; and that *Elephanticus Morbus* is an Apoſthume proceeding from Melancholy, in the Legs and Feet: and a ſign of it, is that the ſhape of the Foot is like the figure of an Elephant.

Elephant. All the reſt Treat ſeparately of a *Leproſy*, and an *Elephantia*, and make the latter to be a ſwelling of the Feet, proceeding from Melancholy and Pituitous Blood, and the crooked ſwelling of the Veins, whereby the Feet reſemble the Feet of an Elephant in ſhape and thickneſs, and this ſort of Tumor is often ſeen in Beggars who wander much.

Elephantiaſis Grecorum, which the *Arabians* call a *Leproſie*: it is called alſo *Elephas*, *Elephantiaſis*, and *Elephantia*. from an Elephant; as ſome think, becauſe it makes People big like an Elephant: which is a fooliſh notation of the Word; for the Body is no bigger, though the Diſeaſe be. Others think it ſo called, becauſe the Diſtemper lying in the Legs, makes them ſtiff and equal, like an Elephant: or becauſe 'tis a ſtrong vehement Diſeaſe like an Elephant; with ſuch like ſtuff. *Galen* in his Fourteenth Chapter of *Tumors* ſays, *That this Diſeaſe is called* Saturiaſmus, *when it firſt begins, becauſe it makes the face like that of a Satyr. For the Lips are thick, the Noſe ſwells, the Ears decays, the Jaws are red, the Forehead is ſet with Tumours, like ſo many horns.* Though others think it is called *Saturiaſmus*, becauſe the Perſons Affected are much inclined to Leachery at the beginning, as *Satyrs* are. *Celſus* Deſcribes it thus, *The whole Body*, ſays he, *is ſo affected, that the very bones may be ſaid to be Corrupted: the upper parts of the Body are full of Spots and Tumours, the Redneſs whereof is gradually turned into Black: the top of the Skin is unequally Thick, Thin, Hard, Soft, Rough, as if it had Scales on it; the Body decays, the Bone, Calves of the Legs, and Feet ſwell: when the Diſeaſe is old and inveterate,*

inveterate, the Toes and Fingers are hid in the ſwelling, and a ſmall Fever ariſes which eaſily conſumes a man loaden with ſo many Infirmities.

Elevator, the ſame with *Elevatorium*.

Elevatorium, ſo called from lifting up, is a Chyrurgions Inſtrument wherewith Sculls that are depreſſed are raiſed up again.

Elixir, ſo called from the *Arabic* Word *Elecſchir*, or *Elieſchir*, or *Eleſchus*; is the Eſſence of any thing Extracted with the Spirit of Wine, or ſomething of that Nature; it is the ſame that a Tincture.

Elminthes are little Worms bred in the Guts; eſpecially that called *Rectum*, the lowermoſt.

Elodes is a continual Fever, wherein the Patients are almoſt melted through moiſture.

Elythroides, or *Vaginalis*, is the ſecond proper *Tunic* which mediately involves the Teſticles.

Embrocatio, the ſame that *Embroche*.

Embrocha, the ſame that *Embroche*.

Embroche, an irregulation, or inſtillation, is a ſort of Fomentation, when a Liquor is diſtilled from on high, like Rain, upon a part, which is either done by a Veſſel with a Noſe that inclines, or by diſtillation, or out of an Ewer. Firſt, it is uſed in Diſtempers of the Brain, where the Liquor is firſt poured upon the *Suturs* called *Coronalis*, and is permitted to run by that called *Sagittalis*. Secondly, it is applyed to the top of the Spinal Marrow, in Diſeaſes of the Nerves, and is permitted to run down the whole ridge of the Back. Thirdly, it is uſed to warm or dry the Ventricle, and the Liquor is ſuffered to run through the whole *Abdomen*; and if the Bowels be weak, they apply

ply a Sear-cloth of *Santalum* (ſome *Engliſh* it *Sanders*) to the Liver, when they apprehend it may be over-heated. The matter whereof theſe *Embroches* are made in common Bathe water, a Decoction, Milk, and Oyl, according as the Diſtemper of the part, and neceſſity require.

Embryon is the Rudiment of a Child in the Womb.

Embryatomia is an Anatomical Diſſection of a *Fætus*.

Emetica or *Vomitoria*, are Medicines which with their Pungent Particles contract the *Fibres* of the Stomach upwards, and ſo Eject at the Mouth whatſoever is offenſive to the Stomach; they are made of Decoctions, Tinctures, and Infuſions, *&c.* and therefore for the moſt part are Liquid.

Emetologia is a deſcription of things that provoke Vomiting.

Emmenagoga are Medicines which excite the Courſes.

Emmoton is a Liquid Medicine, which is injected into Ulcers, with a little Inſtrument which they uſe in Wounds, faſhioned like a Man's Yard.

Emollientia, ſoftning things, are ſuch as with a moderate heat and moiſture, diſſolve the parts, which before cohered cloſe, and diſſipating others, make them looſe and ſoft.

Empaſma, the ſame with *Catapaſma*.

Emphraxis is Obſtruction in any part.

Emphractica, the ſame with *Emplattomena*.

Emphyſema is an Inflamation, proceeding from an Effervencie, or otherwiſe.

Emphyton Thermon, is the innate heat, or heat

firſt

firſt ſown in the *Fætus* from the Parents Seed; which afterwards, when Reſpiration is begun, and the *Fætus* ſubſiſts of it ſelf, decays by degrees. Both Philoſophers and Phyſitians call this heat an *innate* and *native Spirit*, and ſay that it conſiſts of Three parts, of a *primogenial moiſture*, an *innate Spirit* and *Heat*. Whence *Fernelius* defines *innate heat*, to be a *primogenial moiſture every way qualified with an innate ſpirit and heat:* but theſe toys of the Ancients are nothing to us; for 'tis certain, that *Heat* belongs onely to new-born creatures.

Empirica Medicina, quacking, is Curing the Sick by gueſs, without reaſon. *Acron Agrigentinus* was the firſt Author of it, who neglecting the reaſons of things, contented himſelf with bare Experience. *Quacks* firſt flouriſhed amongſt the *Ægyptians*; from this Trade came *Mountebanks*.

Emplaſtica, the ſame with *Emplattomena*.

Emplaſtrum a Plaiſter, is a Medicine applyed outwardly to the skin, ſpread upon Linnen, or Leather; it is commonly made of Oyls, or of thoſe things which are of a like conſiſtence with Oyl; as Swines-greaſe, Butter, Slimie viſcous extractions from Gums, Roots, *&c.* alſo of Powders and Wax, or thoſe things which are of a like conſiſtence with Wax; as Roſin, Pitch, Gum, *&c.* the Maſs whereof being yet hot, is formed into a *Cylindriacal* Figure.

Emplattomena, or *Emplaſtica*, are Salves which ſo conſtipate and ſhut up the pores of the Body, that Sulphureous Vapours cannot paſs.

Empneumatoſis is an alternate dilatation of the Cheſt, whereby the *Nitrous Air* is continually breathed in, and by the Wind-pipe, and its Bladdery

parts is communicated to the Blood to accend it: but if we inſpect the matter narrowly, Inſpiration does not ſeem to depend principally upon the *Thorax*, but upon the contraction of the *Membrane* which covers the Wind-pipe, the upper part of the Gullet, and the Noſtrils; for take this away, and you take away the motion of the Cheſt, the Lungs, and the Abdomen.

Emproſthotonos is the continual Contraction of the Muſcles of the Neck towards the fore-parts.

Empyema, properly ſo called, is a Collection of Purulent Matter in the Cavity of the *Thorax*; but largely taken, ſignifies the ſame in the *Abdomen* too.

Empyreumata are little Feveriſh remains after a *Criſis*: alſo that thick Viſcous Matter which ſubſides to the bottom in Diſtilled Waters.

Emulgentia vaſa are the Arteries and Veins which paſs under the Reins.

Emulſio, an Emulſion is a Medicine to be Drunk, made of the Kernel of ſome Seeds, infuſed in a convenient Liquor.

Emunctoria are Cavities into which ſomething is emptied, as the Pituitous Humour of the Brain into the Noſtrils; the yellow thickiſh Humour, which we call Ear-wax, into the Ears, the Excrements into the Bowels; the Urine into the Bladder, *&c.*

Enarthroſis is joynting, when the Cavitie that receives is deep, and the head of the bone that's inſerted is Oblong; as may be ſeen in the Huccle-bone, and its Cavitie; in the principal Bone of that part of the Foot which immediatly ſucceeds the Leg, with the Bone call'd *Cymbiforme*, or like a Boat.

Enæmon is a Medicine which ſtops the Blood, or which by binding, cooling, or drying, cloſes the paſ-

ſages

ſages of the Veſſels which were open, ſtops or diminiſhes the fluidity and violent Motion of the Blood.

Enæorema is that craſs Subſtance which is ſuſpended in the middle of Urines.

Encanthis is the *Caruncula Lachrymalis*, or an Excreſcence & Swelling of the inner angles of the eye.

Encathiſma, the ſame with *Inſeſſus*.

Encephalos is whotſoever is within the compaſs of the Scull: as the Brain, the *Cerabellum*, the Oblongated Marrow, *&c.*

Encharaxis, ſee *Scarificatio*.

Encheireſis Anatomica, is a readineſs in Diſſections; when an *Anatomiſt* ſhews the parts of a Carcaſe dexterouſly.

Enchymoma is an Afflux of the Blood, whereby the External parts are rendred black and blew; as in the Scurvey, Blood ſhot Eyes, *&c.* alſo an Afflux of Blood, by the quickneſs and ſuddenneſs of its Motion, as in Anger and Joy.

Enchyta is an Inſtrument wherewith Liquids are inſtilled into the Eyes, Noſtrils, or Ears.

Enelyſma, the ſame that *Clyſter*.

Encope is an Inciſion of any part, as in a *Gangrene*.

Encranium, the ſame that *Cerebellum*.

Endeixis is an indication of Diſeaſes, whereby is ſhown what is to be done: as for Example, a *Plethora*, too much fullneſs of blood, indicates the opening of a Vein.

Endemius, or *Morbus Vernaculus*, and *Communis*, is a Diſeaſe which always infects a great many in the ſame Country, proceeding from ſome cauſe peculiar to the Countrey where it reigns. Such is Scurvie to the *Hollanders*.

Endemus, the ſame with *Endemius*.

Enema, the ſame with *Clyſter*.

Energia is an agitation or operation of the Animal Spirits and Blood.

Engizoma is a blow upon the Skull, wherewith the bone deſcends to the inner Membrane of the Brain, and preſſes upon it. Alſo an Inſtrument which we uſe in ſuch like caſes.

Engonios is the bending of the Arm or Leg.

Enſiformis Cartilago is the loweſt part of the Breſt-bone, pointed like a Sword.

Entera are long Membraceous Winding-pipes, annexed to the Meſenterie, that they be not confounded with one another; and they are ſix (unleſs you reckon the Gullet, the Stomach, and the Bladder amongſt the Inteſtines, which I ſhould not ſtand upon, ſince they have the ſame ſubſtance, and almoſt the ſame action) the Gut *Duodenum*, *Jejunum*, *Ileum*, *Cæcum*, *Colon*, and the *Rectum*; the Three uppermoſt are called *ſmall* Guts, the lower *great* Guts, they are clothed with Four *Tunics*; the outermoſt is *Membranous*, which ariſes from the *Pæritoneum*: The Second is *Fibrous* or Fleſhie, whoſe Exteriour *Fibres* are *long*, the Interior *round*, placed upon one another at Right Angles: The Third is *Nervous*, and contains the meetings of both Lacteal and Sanguinarie Veſſels, to which there inwardly adheres a Fourth *Tunic*, which is Glandulons, or rather of a pappie Subſtance, whereby the Chyle is imbibed and communicated to the Milkie Veins. The Inteſtines, for the moſt part are about ſix times as long as the Man whoſe they are. Some take *Lactes* to ſignifie the ſmall Guts only; others take them for fat Guts, as particularly *Perſius*.

Enter-

Enterenchyta is a Clyſter-pipe, which is alſo called *Siphon*, and *Syringa*.

Enterocele, or *Hernia Inteſtinalis* is the fall of the Inteſtines, eſpecially of the *Ileum*, through the Proceſſes of the *Peritoneum* Dilated, into the Groins or outer skin that covers the Cods.

Epacmaſtica is a Fever that continually grows ſtronger.

Epaphæreſis is an iterated *Phlebotomie*.

Epar, ſee *Hepar*.

Eparmata are Tumors of the Glandules called *Parotes*, behind the Ears.

Ephæbeum is the place from the *Hypogaſtrium*, or lower part of the *Abdomen*, to the Secret Parts.

Ephelſcis is that Bloody ſubſtance which is brought up in ſpitting of Blood: alſo a ſhell or cruſt that is brought over Ulcers.

Ephelis is a dewie Spot, we call it a *Freckle*, which proceeds moſt commonly from Sun-burn; they grow eſpecially in Spring and Summer, and chiefly in thoſe who have very thin Skins; but about Winter they diſappear again: they are about as big as Flea-bites, and often disfigure the whole face.

Ephemera, or *Diaria*, is a continued Fever which laſts but a day, ariſing from a Commotion and Accenſion of the fine parts of the Blood: if it laſt above a day, it is called *Synochus Simplex*.

Ephialtes, or *Incubus*, the Night-mare, is a depraved Imagination, whereby people aſleep fancie that their Wind-pipe is oppreſſed by ſome ſuperincumbent body, that their breath is ſtop'd, and they are excited to Venerie: this proceeds from a compreſſion of the *Cerebellum*, when the

Ventricles are too full of moiſture: or, if thoſe who are thus Affected lye upon their backs, then the whole bulk of the Brain lies upon the *Cerebellum*, whereupon all the Pores and Paſſages being ſtopped by ſo much weight, the Spirits are hindred from Influencing the Nerves, called *par vagum*, and the *Intercoſtal Nerve*, which being thus deſtitute of Spirits, the Lungs are oppreſſed, and flag, and cannot perform their Office.

Ephidroſis is Sweating.

Ephippium, or *Sella Equina*, or *Turſica*, is part of the Bone *Sphenoides*, wherein the *Pituitarie Glandulæ* is placed.

Epiala is a continued Fever, wherein the Patient feels both Heat and Cold at once.

Epialtes, the ſame with *Ephialtes*.

Epicarpium is a Medicine applyed outwardly, like a Plaiſter or a *Cataplaſme*, applied to the Pulſe or Wriſt of the hand to drive away intermitting Feavers.

Epicauma is a Cruſtie Ulcer that ſometimes happens to the black of the Eye.

Epiceraſtica are Medicines which obtund and temperate ſharp Humours.

Epicheireſis, the ſame with *Encheireſis*.

Epicolicæ regiones, or *Laterales*, or *Lumbares*.

Gliſſon calls that part *Epicolica* which lyes upon the parts of the Gut *Colon:* whence it has its Name.

Epicraſis is a gradual Evacuation of ill Humors in the Blood.

Epicriſis is a judging of a Diſeaſe.

Epicruſis is a percuſſion of the ſoft parts, with light *Ferula's*, an uſual Cuſtome amongſt the *Japoneſes*.

Epicyema

Epicyema is a Superfætation, which rarely happens.

Epidemius is a common Diſeaſe, proceeding from a common Cauſe, ſpreading it ſelf over divers Countries, at divers times; ſuch are the Plague, Malignant Fevers, *&c.* the reaſon is, that the *Nitre* of the Air, with other particles that are in it, acquire the Vertue of an *Arcenic*, or a *Sublimate*, as we ſee in making *Sublimates*; for the Particles of which that conſiſts, if they be given ſeverally, are not ſo deſtructive; but taken together, they make a deadly Poyſon.

Epidermis, ſee *Cuticula.*

Epedeſis is the Injection of a Ligament, to ſtop the Blood.

Epideſmus is a tying of Swathes underneath.

Epididymis, or *Pariſtata*, in Latin *Supergeminalis*, and it is a winding Veſſel, making a Figure like the winding of crooked Veſſels that are ſwoln with ill Blood, and is affixed to the back of the Teſticles: its greater Globe is annexed to the Teſticles, conſiſting of one Veſſel or Paſſage above five Ells long: the leſſer Globe is connected to the Veſſel that carries the Seed.

Epigaſtrium is the fore-part of the lowermoſt Belly, whoſe upper part is called *Hypochondrium*; the middle part *Umbilicalis*; and the lowermoſt *Hypogaſtrium.*

Epigennema is that which happens to a Diſeaſe like a Symptome: alſo the order of parts in Generation, which is done ſucceſſively.

Epigineſis, the ſame that *Epiginema.*

Epiglottis is the Fifth Cartilage of the *Larynx*, the cover of the opening of the Wind-pipe: it is alſo called *Sublinguium.*

Epigonatis is the Whirl-bone of the Knee.

Epilepsia, or *Morbus Caducus*, because that the persons Affected fall down on a sudden: or *Herculeus*, because it is hard to be cured; also *Lues Deifica*, *Sonticus*, *Comitialis*, *Sacer*, &c. and it is an Interpolated Convulsion of the whole body, which hurts all Animal Actions, proceeding from an Explosion of Animal Spirits in the Brain, whereby the persons Affected are suddenly cast upon the ground. This Explosion arises either from an Irritation or pricking in the Spirits: or when something *Heterogeneous* is intermixed with the Animal Spirits.

Epilogismus is the Vote of *Physitians*.

Epinyctides are Pimples that send forth matter, and are painful, especially in the Night.

Epiparoxismus is when a Patient endures more Fits in a Fever than usual, which happens in inordinate Fevers.

Epiphænomena are signs which appear afterwards in Diseases.

Epiphisis, *Appendix*, *Adnascentia*, *Additamentum*, signifie one Bone that grows to another by simple and immediate Contiguity, though not with so even a Surface, but with some kind of ingress of one Bone into the Cavitie of the other, like that Coarticulation wherewith the Bones form the Joynts, but without any Motion.

Epiplasma, the same with *Cataplasma*.

Epiplocele is a Rupture when the Cavile falls into the outward Skin of the Cods.

Epiplocomistæ are fat big-bellied Men, who have fat huge Cawls; which Writers say, has sometimes hindred Conception in Women; and there-

fore

fore they are named Cawl-bearers.

Epiplomphalum is a Navel Rupture, when it juts out by reaſon of a ſwoln Cawl that is fallen down.

Epiploon, *Omentum*, or *Reticula*, the Cawl, is a cover ſpread over the Inteſtines, ariſing from the bottom of the Ventricle, and the back of the Gut *Colon*; to wit, from the doubling of the *Peritonæum*; it is ſhaped like a Net, or a Fowlers Bag; and abounds with ſeveral Sanguinary Veſſels. Its uſe is to cheriſh the Stomach, and the Guts with its fat.

Epiſarcidium, the ſame with *Anaſarca*.

Epiſemaſia is the very time that a Diſeaſe firſt ſeizes a Perſon, and is properly called *Significatio*.

Epiſion is the place of the Secret Parts, or *Aqualiculus*.

Epiſphæria are windings and turnings in the outer ſubſtance of the Brain, that the Sanguiferous Veſſels may paſs more ſecurely.

Epiſpaſtica, the ſame with *Attrahentia*.

Epiſtomia are the utmoſt gapings and meetings of Veſſels.

Epiſtropheus, or *Cardo*, is the ſecond Vertebre of the Neck; ſo called from turning, becauſe the Head turns upon it.

Epithema is a Medicine applyed outwardly to the more Noble parts of the body, eſpecially to the Heart and Liver.

Epneumatoſis, the ſame that *Expiratio*.

Epomis is the upper part of the Shoulder, called alſo *Acronium*.

Epomphalum is a Plaiſter, or any ſuch thing applyed

plyed to the Protuberances of the Navel.

Epſema is a Decoction of new Wine till half be boyled away.

Epulis is an Excreſcence in the Gums which reaches the fartheſt Axel-Teeth; ſo that it hinders the opening of the Mouth.

Epulotica, the ſame with *Cicatrizantia*.

Erodentia are Medicines which gnaw and prey upon the Fleſh, with their Acute Particles.

Erpes, ſee *Herpes*.

Errhinum, barbarouſly called *Naſale*, is a Medicine which being made like a Pyramid, is put up the Noſtrils, and cleanſes the Brain of Viſcous Humours, eſpecially without ſneezing: and it is either *Liquid*, *Soft*, or *Solid*. The *Liquid* is made of the juices of *Cephalic* cleanſing Herbs, Extracted by Wine or other Liquor, to which Spirit of Wine is ſometimes added. Or of a Decoction of fit Simples, to which are added ſometimes Juices, Honey, Syrup, and Powders too. The *ſoft* is made of Powders, with Honey, Oyl, or Juices, boiled to a kind of Ointment. The *Solid*, is given either in form of a Powder, and that has place eſpecially in Medicines which provoke ſneezing; or in form of a Pellet, and it is called *Naſale*, and is prepared of fit Powders mixed with Viſcid Extractions from Seeds, Gums, Roots, *&c.* with Wax, or with Turpentine.

Eryſipelas, Wild-fire, is a ſwelling in the Skin, or any other Fleſhie or Membraneous part, red, broad, not ſpreading high, nor beating, but attended wih a pricking ſort of a pain, ariſing from a ſharp, and frequently a Sulphureous Blood. I take the cauſe of it not to be the Blood, but a ſerous

ſerous ſweating, which is ſharp and ſulphureous, and flows from the Fibres themſelves.

Eryſipelatodes is a ſwelling like an *Eryſipelas*, or a baſtard *Eryſipelas*.

Erythremata are red ſpots like Flea-bites, common in Peſtilential Fevers.

Erythroides is a red Membrane of the Teſticles, the firſt of the proper Tunics.

Eſchara is a cruſt or ſhell brought over an Ulcer, or raiſed with a Seering Iron.

Eſcharoticum is a Seering Iron, Fire, or the like, which burns the Skin and Fleſh into a cruſtie Subſtance.

Eſſentia, Eſſence, in acurate ſpeaking ſignifies the *Balſamic* part of any thing ſeparated from the thicker matter, ſo that when ever this is done by means of Extraction, the *Balſamic* part is called Eſſence by way of Eminence; otherwiſe ſometimes, thickned juices are called Eſſences. But 'tis better to call theſe by their own Name, to avoid Confuſion. Some call Compounds of Oyl and Sugar, Eſſences: but it is an abuſe of the word.

Eſſentia Quinta, Quinteſſence, is a Medicine made of the entire Energetical and Active Particles of its Ingredients.

Eſſere, Sora, & Sare, they are little Puſhes or Wheals, ſomething red and hard, which quickly Infect the whole Body with a violent itching, as if one were ſtung with Bees, or Waſps, or Flies, or Nettles; yet they vaniſh after a little time, and leave the Skin as ſmooth and well-coloured as before. This Diſeaſe differs from an *Epinyctis* in this, that an *Epinyctis* Sweats out Matter; but an *Eſſere* does not.

Eſthi-

Eſthiomenos is a Winding Inflamation that conſumes the parts: it proceeds from this, that the little Pappie Subſtance of the Skin, keeps a certain ſharp Humour in it, which for want of Perſpiration, corrupts and gnaws not onely the Skin with its Acrimonie, but the parts which are under it.

Ethmoides is the Bone which reſembles a Sieve, placed above the inner part of the Noſe, and full of little holes to receive the Serous and Pituitous Humours from the ſoft Pappie Proceſſes of the Brain.

Evacuatio, Evacuation, is either of the *Blood*, when it abounds too much, as in a *Plethora*, where opening a Vein is requiſite. Or of ill Humours in the Blood, and the *Primæ Viæ*, as they call them, which is done by Purging or Vomiting.

Euchroa is a good colour and temper of the Skin.

Euchymia is an excellent temper of the Blood.

Eucraſia is an excellent temper of the parts of the Body.

Euectica, the ſame with *Gymnaſtica*, or that part of Phyſick which teaches how to acquire a good Habit of Body.

Euelces, one that is troubled with Ulcers, eaſie to be cured.

Euexia is a good ſound Habit of Body.

Eugeos is the Womb; ſo called from its Analogie to fruitful Ground; the *Hymen* is alſo ſo called.

Euodes is a ſweet ſmell of Excrements.

Euoſma, the ſame with *Euodes*.

Eupathia is an eaſineſs in ſuffering.

Euphoria, the ſame.

Eupncea is a right natural Reſpiration.

Eurythmus is an excellent natural Pulſe.

Euſarcus, one that is well fleſhed.

Euſema is a *Criſis* excellently well judged.

Euſtomachus is a good Stomach; as alſo Meat convenient for it.

Euthanaſia is a ſoft eaſie paſſage out of the World.

Euthyporos is a ſtrait Gate.

Euthropia is a due Nouriſhment of the Body.

Exacerbatio, ſee *Paroxyſmus*.

Exaltatio, or *Sublimatio*, is an Operation whereby a thing being changed in its natural qualifications, is elevated to an higher degree of Vertue and Subſtance; or it is a Subtilizing of things by gradually Diſſolving them, and Exalting them into a purer and higher degree of their own qualities: and it is done either by Circulation, or Ablution.

Exanaſtomoſis is an opening of the Extremitie of Veſſels.

Exanthema is a certain *Efflorescenæ* upon the Skin of the Head, like thoſe which appear in the skin of the whole Body; it is deſcribed two ways by *Senertus*; one is, that at leaſt it changes the colour of the Skin, as in continued Malignant Fevers; wherein the skin is ſpotted as with Fleabites; the other is, when certain little ſwellings break out in the Skin, which may be called *Papillæ*.

Exarthrema, the ſame with *Luxatio*.

Exceptio is the Incorporation or Mixture of dry Powders

Powders with ſome moiſture or other; thus Electuaries are made, Powders and Pulps are mixed with Honey, or Syrup: and the powder of Pills with Syrup, Honey, Wine, or Juice.

Excrementa, Excrements are whatſoever is ſeparated from the Aliments after Concoction, and is to be thrown out of the Body; as the moiſture in the Mouth, Spittle, Snot, Milk, Bile, Sweat, the Wax of the Ears, the Excrements of the Belly and Bladder.

Exelciſmus is a bringing of the Bones from the ſurface downward.

Exercitatio is a vehement and voluntary Motion of Humane Body, attended with an Alteration in Breathing, undertook either for preſerving, or acquiring Health.

Excercitium is a Motion whereby the Body is agitated in order to Health; and it is Threefold. 1. What proceeds onely from things Extrinſic, as in Riding, Navigation, *&c.* 2. What proceeds partly from other things, partly from thoſe who are moved, as in Gladiators, and Wreſtlers. 3. What comes from thoſe onely who exerciſe, as in walking, and the Ball; and beſt of all in Hand-ball: the end of Exerciſe is Threefold likewiſe; either Heat, Sweat, or Breath, and this is ſufficient.

Exomphalos is a Protuberance of the Navel, common to Infants.

Exophthalmia is a protuberance of the Eye, out of its natural Poſition.

Exoſtoſis is a Protuberance of the Bones out of their Natural place.

Expiratio is an Alternate Contraction of the Cheſt,

Cheſt, whereby the Air, together with Fuliginous Vapours is expelled by the Wind-pipe; the cauſe of Expiration does not ſeem to conſiſt in the contraction of the Cheſt, but in the Relaxation of the Tunic of the upper part of the Gullet, and the Wind-pipe; for take that away, and you take away the Motion of the Cheſt, and Abdomen.

Exploſio is an action of the Spirits, whereby the Nerves are ſuddenly Contracted; the reaſon is, That ſome *Heterogeneous Particles* are mixed with the Animal Spirits, or that they are driven into a confuſion, like Gun-powder out of a Gun.

Expulſio, the ſame with *vis Expultrix*.

Expultrix vis, according to the Ancients, was that facultie which expell'd the Excrements: but we need not have recourſe to thoſe blind Faculties, ſince we know that this is performed by the Animal Spirits, which cauſe the *Periſtaltic* Motion of the Guts.

Exſtaſis is a depravation of the Judgment and Imagination, familiar to Mad and Melancholy Perſons.

Extaſis, the ſame that *Exſtaſis*.

Extirpatio is the cutting of a part, by reaſon of a Cancre, or Blaſting; it is beſt to cut it off Two, Three, or more Fingers breadths from the Joynt, unleſs the Mortification have reached the upper parts of the Arms, or Thigh; for here we are forced to chuſe the Joynt it ſelf: it is a ſurer way to make the Exciſion in a ſound part, though it be more painful.

Extractio is a Separating of the ſubtle parts of a mixed Body, from the more groſs: for Example,

ample, when the ſtreng h of any Medicine is Extracted by Spirit of Wine, that which is left after the Evaporation of the *Menſtruum* is called the Extract.

Extractum is that pure, unmixed, and efficacious Subſtance, which by the help of ſome Liquor is ſeparated from the duller and more unactive parts.

Exulceratio is a Solution of continued parts, proceeding from ſome gnawing Matter, and in ſoft parts of the Body, attended with a loſs of their quantity; it differs from an *Abſceſſus* in this, that an *Abſceſſus* is occaſioned by a *Criſis*. An Exulceration is either great, little, broad, ſhort, narrow, ſtrait, tranſverſe, winding, equal, inequal, deep, *&c.*

F.

F*Acies Hyppocratica* is when the Noſtrils are ſharp, the Eyes hollow, the Temples low, the Laps of the Ears contracted, and the Lobes Inverſed, the Skin about the Forehead hard, and dry; the Complexion pale, livid, of a leaden Colour, or Black.

Facultas is an action in Man, which is performed, either by the Body alone, or by both Body and Mind: Faculties are either *Natural*, which depends upon the *Cerebellum*: or *Animal*, which depend upon the Brain. The Ancients made three Faculties, *Natural*, *Vital*, and *Animal*: but the *Vital* belongs to the *Natural*.

Fæces, ſee *Excrementa*.

Falx is a doubling of the *Dura Mater*, like a Sickle,

Sickle, annexed below to the Third Cavitie whereby the Brain is divided into the right and left *Hemiſphere.*

Fames, Hunger, is either *Natural*, which is a deſire of Food, when an Animal from a Vellification of a Nerve of the *par vagum*, and the Intercoſtal in the Stomach, which proceeds from an Acid Humour, carried thither by the *Cæliac Arteries*, or *Glandulous Tunic*, is excited to ſeek for Food as a Remedy to allay that Vellication; or it is *præternatural*, which is either depraved, as longing in Women with Child; or it is a *Canine Appetite*, want of Appetite, *&c.*

Fames Canina, ſee *Cynodes Orexis.*

Farciminalis Tunica, the ſame that *Allantcides.*

Faſcia, a Swathe, is a long Band, moderately broad, which Chyrurgeons uſe: Swathes are wound up; long, and all of a breadth; others are cut, which are indeed of one piece of Linnen, but that cut either at the ends, or middle: others ſewed together, which conſiſts of Swathes and Thongs of ſeveral ends, and like ſeveral Swathes. Others are longer, ſome ſhorter; and others broader, ſome narrower.

Faſciatio is a binding of Swathes about a Limb that is to be Cured.

Faſciculus, ſee *Manipulus.*

Faſtidium Cibi, the ſame that *Anorexia.*

Fauces and *Frumen*, the ſame that *Pharynx.*

Favus, ſee in *Achor.*

Febris a Fever, is an inordinate Motion, and too greata n Effervescence of the Blood, attended

with Cold firſt, and afterwards with Heat, Thirſt, and other Symptoms, wherewith the Animal *Oeconomie* is variouſly diſturbed. Fevers in general are divided into Intermittent, Continued, Continent, and Symptomatical. *Scotus* in his Magick aſſures us, *That the Blood in a Fever has Worms in it.*

Feculæ are Duſt that ſubſides in the ſqueezing of certain Vegetables, as in *Brionie*, *Ramp*, *&c.*

Fell, ſee *Bullis.*

Femur, and *Femen*, the Thigh, the part from the Buttocks to the Knee; it is ſo called from bearing, becauſe it holds up, and ſuſtains an Animal; it conſiſts but of one Bone, but that the greateſt and longeſt in the whole Body, whoſe External and fore part is gibbous or riſing; but the Internal hinder part flat and bending. *Grammarians* make *Femen* to be the hinder fleſhy part; and *Femur* the former outward part.

Fermentatio is an Inteſtine Motion of Particles, or of the Principles of any Body, tending to Perfection, or a Change: and it is either *Natural*, which comes of its own accord, as in Natural Actions; or *Artificial*, which we make, as we ſee in Beer, Wine, Bread, *&c.*

Ferulæ are little light chips or planes, which are made of different Matter, according to the nature and neceſſities of the places to which they are applyed, as of Barks of Trees, of the Bark of the Herb *Sagapene*, in Latin *Ferula*; whence they have their Name: they are made of Firr, Paper glewed together, Leather, *&c.* which are applyed to Bones that have been looſened, or disjoynted,

after

after they are ſet again.

Fibra Auris, the ſame with *Lobus Auris*.

Fibræ, Fibres, are little, round, oblong Veſſels; and are either *Muſculous* or *Nervous*: the *Nervous* are ſuch as have no Valves, and by which the Spirits flow conveniently from the Nerves to the ſeveral parts: the *Muſculous* Fibres receive the Blood from the Arteries, and diſcharge themſelves into the Veins, and have a great many Valves, they are called long, round, or oblique from their Scituation; ſome ſmall threads interwoven with Trees and Leaves are called Fibres too: and ſo are the ſmall threads which ſtick to their Roots.

Fibula, the Ancients mention them; for if there be a Wound in the Fleſh, ſays *Celſus*, that gapes, and cannot eaſily be cloſed, it is improper to ſew it, you muſt apply a *Fibula*; but becauſe this way of cloſing the gaping of Wounds, by *Fibula*'s was ſo uſual amongſt the Ancients; they have not been at all ſollicitous in deſcribing either their Matter or Form. *Guido* tells us, That they made theſe *Fibula's* of Iron Circles as it were, or Semi-circles crooked backward on both ſides, the hooks whereof being faſtned on both ſides to the gaping Wound, anſwered exactly one another; but ſince this muſt be an unſupportable pain to the poor Patient, it is hardly credible, that they meant any ſuch thing by their *Fibula*'s. The Opinion of *Fallopius* is more probable, who tells us, That it was onely a ſowing up the Wound with a Needle and Thread, which is commonly uſed at this day. *Sanctorius* writes thus, We need not Diſcourſe much of *Fibula's*, ſince the

uſe of them is almoſt out of dores; and though the Ancients have not deſcribed them, yet they forbear not to acquaint us how to uſe them; as *Argenterius* falſly imagines. For not onely Phyſicians but ſome of the Ancients knew the form of them, ſince *Corn. Celſus* has informed us, That *Fibula's* as well as *Sutures* were made of a Needle-full of ſoft untwiſted ſilk or thread, wherewith they ſowed the gaping Lips of the Wound together. Some call *Acia*, or this needle-ful of Thred, *Vinculum*, *Ligatura*, *Colligatio*, *Obligatio*, *Ligamentum*; all which ſignifie tying or binding. Whoever would be farther informed in this particular, may conſult the Incomparable *Rhodius* in his Diſcourſe about *Acia*.

Fibula is the leſſer Bone of the Shank, it ſeems to joyn the Muſcles of the Leg like a Button, or Claſp, in Latin *Fibula*; it is the hinder bone betwixt the Knee and the Foot, ſmaller than the other Bone, called *Tibia*, and faſtned outwardly to it; as the Bone called *Radius* in the Arm is to the Cubit: its round head does not extend as far as the Knee upward, but downward, it goes farther than the other Bone called *Tibia*, and therefore is altogether as long a Bone as the *Tibia*. They part in the middle, becauſe the Muſcles of the Feet are placed there; in which interval, a ſlender broad Ligament joyns them together lengthways. It is joyned likewiſe to the *Tibia* with a common Ligament above and below; as it tends acutely downwards it has an Appendix belonging to it, which growing thicker and thicker, makes a Proceſs, called *Malleolus Externas*.

Ficus

Ficus are Excreſcencies about the Fundament and other parts, like Figs; if they grow big, then they are called *Ficus*, or *Sycoſes*.

Filtratio is the Percolating any Liquor through a woollen Cloth, or courſe Paper.

Filtram is a woollen Cloth, or blotting Paper, through which Liquors are ſtrained to Clarifie: as through a Manca *Hippocratis*, a Wine-ſack which draws Wine from the dregs.

Fiſſura oſſis is a fracture of a Bone lengthways.

Fiſtula is a ſtrait long Cavity, or a winding, narrow and callous Ulcer, of difficult Cure; proceeding for the moſt from an Apoſteme. *Fiſtula's* differ from winding Ulcers in this, that *Fiſtula's* are callous and hard, but Ulcers are not.

Fiſtula Lachrymalis is when the *Punctum Lachrymale*, the little hole in the bone of the Noſe, through which the Liquid Matter paſſes to the Noſtrils, is grown hard and callous, from an Ulcer of a *Caruncula*, *Glandules* placed at the greater corners of the Eye, by which means there happens a continual Defluxion of Tears.

Fiſtula Pulmonis, the ſame that *Aſpera Arteria*.

Fiſtula Sacra, is that part of the Back-bone which is Perforated.

Fiſtula Urinaria, the ſame with *Urethra*.

Flatus are Effervеſcencies excited in the Body from wind let in, or from Flatulent Meats, or from the Bile and Pancreatic juice mixed together, whence wind and noiſe.

Flores Chymici are the Subtiler parts of the Bo-

dy ſeparated from the groſſer by Sublimation, in a dry Form.

Fluor Albus, or *Fluor Uterinus*, is a continual Evacuation of corrupt Humors from the Womb, or the Pores in the *Vagina*.

Fluor Muliebris, ſee *Fluor Albus*.

Fluor Uterinus, the ſame.

Fluxio, the ſame with *Catarrhus*.

Fluxus Chyloſus, the ſame with *Cæliaca paſſio*.

Fluxus Hepaticus is a kind of Dyſentery, wherein black ſhining blood, and too long roſted as it were, is driven out of the Guts by the Fundament: it is ſometimes taken for a Dyſentery wherein ſerous ſharp Blood is evacuated.

Focile Majus is the greater Bone of the Cubit called *Ulna*; or the greater bone of the Leg called *Tibia*.

Focile Minus is the leſſer Bone of the Cubit called *Radius*; or the leſſer bone of the Leg, called *Fibula*.

Focus is ſome place in the Miſenterie and other parts, whence they formerly deduced the Original of Fevers.

Fodina is the leſs Labyrinth in the bone of the Ears.

Fæcula ſignifies a Powder which ſubſides to the bottom in certain ſtrainings of Vegetables; for it is prepared of ſome green, waſhed, and pared Roots beat together, with a little water, then ſtrained, that there may ſubſide a white ſort of Powder which is to be dryed lightly.

Fætor oris, a ſtinking Breath, procceds from the filth about the Teeth, and Gums: ſometimes from the Lungs, and a Conſumptive or Scorbutic Blood.

Follicu-

Folliculus Fellis is a little Bladder faſtned to the Concave-part of the Liver, which receives the Bile, which in proper time empties it ſelf into the Gut *Duodenum*, by a Ductus, or Paſſage called *Choledochus*.

Fomentum, that which applyed to the Body cheriſhes and warms it; and it is Twofold, either wet, or dry; the latter is a Decoction applyed to ſeveral parts of the body for to cheriſh it, by the help of a linnen, or wollen Cloth, a Spunge, Bladder, *&c.*

Fontanellæ, Iſſues, are little Ulcers which Chyrurgions make in ſound parts of the Body, to Evacuate bad Humors, Cure Diſeaſes, or prevent them. Iſſues are made either with an Actual or a Potential Seering-Iron, with a Lance, and a pair of Sciſſers: You muſt always obſerve to make Iſſues betwixt two Muſcles.

Fonticuli, the ſame.

Forceps is an Inſtrument wherewith dead and corrupt parts, (alſo things beſides, or againſt Nature) are ſeiſed, cut off, or pulled out; they are of ſeveral ſhapes, as long, crooked, with Teeth, with Beeks, in faſhion of an half Moon, ſuch as will open the Mouth, or the Womb; and by which you may ſee into either of them: which according to the difference of their ſhape, are of different uſe.

Forfex is an Inſtrument to pull out Teeth with.

Formula is a Phyſitians Preſcription, which the Apothecaries prepare accordingly.

Fornix is the Callous Subſtance of the Brain;

ſo called, becauſe it ſeems to ſuſtain the Cavities of the Ventricles, and the bulk of the impending Brain, like an Arch or Vault.

Fotus, the ſame with *Fomentum*.

Fovea Cordis, the ſame with *Anticardium*.

Fractura Oſſis, the breaking of a Bone, is a Solution of the *Continuum* in the hard parts of the Body, which is done by a hard External Inſtrument, forcibly impell'd upon the part; the differences whereof are taken from the Form, the Part, and the Accidents of it.

Frænulum is a Membraneous Ligament under the Tongue; in new-born Children, it ſometimes ſpreads over the whole under-ſide of the Tongue, that the Midwife ſometimes is forced to pull it aſunder with her Nails (which yet ought not to be allow'd of) or the Chyrurgion with his Penknife.

Froenulum, or *Froenum penis*, is a Membrane which tyes the fore-skin to the Nut of the Yard.

Frons, the forehead is the upper part of the Face.

Frontale is an External Medicine, frequently applyed to the Forehead, for a pain or heat in the Head: it is made for the moſt part of Herbs, Flowers, Seeds, Meal, moiſtned with Vinegar of Roſes.

Fumigatio Chymica is an eroſion of Metal by ſmoak, or Vapour.

Functio, the ſame that *Actio*.

Funda Galeni is a Swathe divided into Four parts; uſeful in Accidents that happen to the Jaw-bone.

Fungus

Fungus is ſoft ſpongie Fleſh which grows upon Wounds.

Funiculus, Inteſtinum, Laqueus, or *Ductus Umbilicalis*, the Navel-ſtring, is a Membraneous Channel or Conduct in a *Fætus* which reaches from the Navel to the *Placenta* in the Womb; it contains Two Arteries, one Vein, and the Urinarie paſſage in the *Fætus*.

Furcale os, the ſame with *Furcula*.

Furcula Superior is the upper bone of the *Sternum*, or Breaſt-bone, others call it *Jugulum*.

Furcella, the ſame that *Furcula*.

Furfuratio is when Dandriff falls from the Head in Combing; it comes for the moſt part from that skin which is under the Hair; alſo from the Beard, and Eye-brows.

Furnuss, a Furnace, is a place where a Fire is conveniently kept for Chymical uſes: and it is either open or covered.

Furor the ſame with *Manea*.

Furor Uterinus is an unſeemly Diſtemper, which is wont to ſeize upon Maids; eſpecially thoſe of riper Years, and ſometimes Widows too. They who are troubled with it, throw off the Veil of common Modeſty, and Decency, and Delight onely in laſcivious, obſcene Diſcourſes: they covet a man greedily, and even furiouſly, and omit no inviting Temptations that may induce them to ſatisfie their deſires. The cauſe ſeems to be in the Seminal juice, which being Exalted to the higheſt degree of Maturity, drives the Maids into a kind of Fury; which is conſpicuous every year in ſome Bruits; as in Cats, Bulls, Bucks, Does, Harts.

There

There is another Diſtemper akin to this, which the Ancients called, the *Fervour of the Womb, or the Matrix*, when the whole ſubſtance and body of the Womb is extream hot, accompanied with a pain and heavineſs of the Loyns; a roughneſs by the growth of Hair, Loathing, and a ſuppreſſion of the Urine, and Excrements: and the Woman all the while covets to be laid with, but by reaſon of pain is ſtill afraid of it.

Furunculus a Boyl, is an acute ſwelling, as big as a Pigeons Egg, attended with an Inflamation, and Pain, eſpecially when it begins to Corrupt, and Putrifie: when it is opened, and the Matter let out, part of the Fleſh underneath is turned into Corruption, of a whitiſh, and reddiſh Colour, which ſome call the Ventricle of the *Furunculus*: there is no danger in it, though you apply no Remedy to it; for it ripens of it ſelf, and burſts; but the pain makes it more Elegible to apply a Remedie, becauſe that frees the Patient ſooner from his trouble.

Fuſio is a melting with heat.

G.

Gallactophori, are *Ductus's* which carry Milk, convey the Chyle (as ſome Modern Authors have fancied) a ſtreight way from the Guts to the Glandules of the Breaſts: yet the Arteries were more properly ſo called, becauſe they carry the Chyle along with the Blood to the Breaſts, wherein Milk is reſerved for the uſe of the *Fætus*.

Galactopoietice

Galactopoieticæ Facultas is nothing but an *Aptitude* to ſequeſter Milk in the Breaſts: of the ſeparating of Milk. See in the Word *Lac.*

Galenica Medicina, is that Phyſick which is built upon the Principles of *Galen*, and therefore they are *Galeniſts* who embrace the Foundation of their Art, which are fetched from *Galen* and the Philoſophers, proved by Reaſon, and confirmed by Experience.

Galea is a pain in the Head, ſo called from the likeneſs of the place, becauſe it takes in the whole Head, like an Helmet; in Latin *Galea.*

Galea is likewiſe when the Head of the *Fætus* is clothed with part of the Membrane called *Amneos*, as it comes into the World.

Galreda, or *Gelatina*, Gellie, is a Thickned, Viſcous, and Lucid Juicie Subſtance; it is commonly made of the Cartilaginous parts of Animals boiled, as of Calves Feet, *&c.*

Ganglion is an Humour in the Tendinous and Nervous parts, procecding from a Fall, Stroke, or otherwiſe; it reſiſts if ſtirred, if preſſed upon its ſide is not diverted, nor can be turned round.

Gangræna, a Gangrene, is a Cadaverous Corruption of a part, attended with a beginning of Stink, Blackneſs, and Mortification.

Gargareon, See *Cion.*

Gargariſma, a Gargariſme, is a Liquid Medicine which cleanſes the Mouth, and the Adjacent parts by Gargling, without ſwallowing; and it is *either* a Decoction, wherein convenient Syrups are diſſolved, or diſtilled Waters mixed with Syrups, and ſometimes with Mineral Spirits.

Gaſtro-

Gaſtrocnemium is the Calf of the Leg, whence its Muſcles are called *Gaſtrocnemii*, from their ſwelling like a belly.

Gaſtrocnemii Muſculi, ſee *Gaſtrocnemium*.

Gaſtroepiploica is the Vein and Arterie which goes to to the Ventricle and the Cawl.

Gaſtrorhaphia is a Connexion or a Suture in the wounds of the Abdomen.

Gaudium is a cheerfulneſs proceeding from the apprehenſion of ſome good obtained, or to be obtained.

Gelatina is almoſt the ſame with *Galreda*, but that is of a more general ſignification, and is taken for any Pellucide Glutinous Juice, which uſed firſt to be made of the juice of Fruits, as of Apples, *&c.* as the Gellie of Quinces, *&c.*

Gena Mala is part of the Face from the Noſe to the Ears. Alſo the Chin, the Jaw-bone, which is either upper or lower.

Generatio is a natural Action, whereby an Animal begets another like it of the ſame *Species*, of convenient Seed, in Generation; the firſt thing we ſee is a red Speck, which is clothed with a little bladder, next a little Heart, whence Veins and Arteries flow, at the Extremitie whereof you ſee the Viſcera, the Bowels, *&c.* afterward the whole *Fætus* is formed and cloathed with Membranes; before Generation the Seed of the Male being caſt into the Womb, enters and prepares its Pores, afterwards ſweats out a Viſcous Subſtance, like the white of an Egg, which moves the Egg out of the Teſticles and Tubes; for the Womans Eggs are impregnated by the influence of the Seed, are emitted

emitted out of the Teſticles, and received by the Fallopian Tubes.

Genioglossum is a pair of Muſcles proceeding inwardly from the Chin, under another pair called *Geniohyoyides*, and are faſtned in the Baſis of the bone *Hyoides*.

Geniohyoides are Muſcles reaching from the internal and lower Seat of the Chin to the Baſis of the Bone *Hyoides*, which is placed at the Baſis of the Tongue.

Gercomia is a part of that part of Phyſick called *Hygieina*, or Preſervation of health, which teaches the way of living for old Men.

Gingipedium, the ſame with *Scorbutus*.

Gingiva, the Gums, is a hard ſpurious ſort of Fleſh, which ſurrounds the Teeth like a Rampart, and in people that want Teeth helps to the chewing their meat, which being either eat out, relaxed, or too dry, the Teeth ſhake or fall out.

Ginglymus is a Conjunction of Bones, when the Head of one is received into the Cavitie of another, and again the head of this into the Cavity of that.

Glacialis Humor, ſee *Humoris Oculi*.

Glandula, a Glandule, is a Subſtance of a peculiar nature, fleſhie, white, or gray, and Friable; and it is two-fold, *adventitious*, as thoſe Kernels which are ſometimes under the Arm-holes, and in the Neck, the Kings Evil; a ſwelling in the Larynx and middle of the Wind-pipe, *&c.* or *perpetual* and *natural*, as the *Thymus*, *Pancreas*, *Glandula*, *Pinealis*, *&c.* the *perpetual* is again Two-fold, either *Conglobated* in one entire piece, which ſends the

the ſeparated Humour into the Veins, as the pituitarie Glandule, the Pinealis, the Glandules of the Meſenterie, of the Groins, *&c.* or Conglomerated in a cluſter, which convey the juice by their own Channels into ſome notable Cavities of the body, as the *Pancreas*, the *Glandules* of the Breaſt, the Salival *Glandules*, *&c.*

Glandula Guidonis is a Tumor like a *Glandulæ*, ſoft, ſingle, Movable, without Roots, and ſeparate from the adjacent parts.

Glandula Pinealis, ſee *Conarium.*

Glandula Pituitaria is a little body in the *Sella Equina*, a place in the Brain ſo called, covered over with the *Rete mirabile* in many Brutes, but not in Man; it receives the ſerous Humour from the *Infindibulum* and the *Rete Mirabule*, which it ſends into the Jugular Veins, and the Lymphatic Veſſels.

Glanduloſum Corpus, the ſame with *Proſtata.*

Glans, the ſame with *Balanus* and *Suppoſitorium.*

Glaucoma is a fault in the Eye, or a Tranſmutation of the Chryſtaline Humour into a gray or sky-colour.

Glaucoſis the ſame with *Glaucoma.*

Glene the ſame with *Pupilla:* alſo the Cavitie of a Bone which receives another within it.

Glenoides are two Cavities in the lower part of the firſt Vertebre of the Neck.

Globulus Naſi is the lower Cartilaginous moveable part of the Noſe.

Gloſſocomium is a Chyrurgions Inſtrument for broken Limbs, ſo called from the ſhape of a Merchants little Casket which was formerly carried upon the back.

Glottis

Glottis is the Chink of the *Larynx* which is covered by the *Epiglottis.*

Gluten ſays *Avicen* is a Secundary Humour, and is ſo called, when that dewie Humour is Agglutinated to the parts: there were reckoned four of them, *Humor Innominatus*, that had no name: *Ros Glutea*, and *Cambium*; but thoſe Names are now out-dated.

Glutei are ſix Muſcles which move the Buttocks, on each ſide three.

Glutia are two Prominences of the Brain, called *Nates.*

Glutos is the greater *Rotator* (an *Apophyſis* in the upper part of the Thigh-bone ſo called) of the Buttock, and the Thigh-bone named *Trochanter*, *Gomphoma*, the ſame that *Gomphoſis.*

Gomphos is when the Pupil of the Eye going beyond a little skin of the *Tunica uvea* is like that ſwelling of hard Fleſh in the corner of the Eye, called *Clavus.*

Gomphoſis, or *Conclavatio*, is when one Bone is faſtned into another like a Nail, as may be ſeen in the Teeth.

Gonorrhæa is a too great Effuſion of Seed: and it is either *Simple*, when Crude thin Seed, which is not white neither, is Emitted, and that rather from the *Proſtates* then the *Seminarie* Veſſels: or *Virulent*, when a Poyſonous liquid Subſtance, of a white or yellowiſh Colour, is Ejected.

Gramma, the ſame with *Scrupulus.*

Graudo, ſee *Chalaſia.*

Granum, a Grain, is the leaſt weight we uſe: they take inſtead of it ſometimes white Pepper Corns,

Corns, twenty make a Scruple.

Graphoides is a Process like the Pen for a Table-book, about the Base of the Brain it inclines backward.

Gravedo, the same with *Coryza*.

Gula, see *Pharynx*.

Gumma Gallicum is the eating out a Bone in the French Pox.

Gurgulio, the same that *Cion*.

Gustus, the Taste, is a Sense whereby the Soul perceives the Taste of things from the Motion of the Nerve inserted into the Tongue and Palate for that purpose.

Gutta rosacea is a redness with Pimples wherewith the Cheeks, Nose, and whole Face is deformed, as if it were sprinkled with red drops: these Pimples or Wheals often increase, so that they render the Face rough and horrid, and the Nose monstrously big.

Gutturis os, the same that *Hyoides os*.

Gymnastica, the same that *Evectica*.

Gynæcia in general are the Accidents incident to Women; but *Hippocrates* takes them more strictly for the Courses.

Gynæcomastum is a growing of the Breasts.

Gynæcomystax is a Tuft of Hair at the upper part of a Womans Secrets; from this some take their estimate of the temperament of the Womb and the Testicles.

Gutta serena, see *Amaurosis*.

H.

Habitus, the same with *Hexis*.

Hæmatosis, or *Sanguification*, depends principally upon the Fermentation, Dissolution, and Union of Particles; to wit, Spirit, Sulphur, and Salt; especially, upon the inspiration of Nitrous Air, which accends the Sulphureous Blood in the Lungs. *Sanguification* is performed in all the parts of the Body, and not in any peculiar part, as the Heart, Liver, or Spleen.

Hæmodia is a great pain in the Teeth, which proceeds from Acid and austere Particles, which penetrate the Pores of the Teeth; whence the Nerves being Vellicated and Contracted, cause pain.

Hæmophobus is one who fears to be let Blood.

Hæmoptysis is the Spitting up of Blood from the Lungs, which proceeds either from a sweating out at the Glandules of the *Larynx*, with which its *Tunic* is clothed within; to wit, when the openings of the Arteries are too much Relaxed: or from some great Vessels that are broke, or out of the little Bladers of the Lungs themselves:

Hæmorrhagia is a Flux of Blood at the Nostrils, Mouth, or Eyes.

Hæmorrhoides are swelling Inflamations in the *Rectum*, or about the Fundament, red and painful, which sometimes send forth Blood or Matter.

Hæmorrhoidis vena, is a Branch of the *Vena Portæ*, the great Vein of all, extending to the

Rectum and the Fundament.

Halo is a red ſpot of fleſh which ſurrounds each Nipple in the Breaſts.

Hama, when a Doſe is took off at once.

Harmonia is a joyning of Bones by a plain Line; as may be ſeen in the Bones of the Noſe and Palate.

Hauſtus, or *Potio* is a Liquid Medicine taken inwardly, made into one Doſe, of ſeveral Ingredients, mixed with a ſuitable Liquor, by Decoction, Infuſion, or Diſſolution, to Purge, Alter, or Sweat.

Hectica is a continued Fever ariſing from the very habit of the body, and introduced in a long time, and has ſo rooted it ſelf into the very Conſtitution that it is infinitely difficult ever to Cure it: for the moſt part it is accompanied with an Ulcer of the Lungs, Leanneſs, and a Cough.

Hediſma is any thing that gives Medicines a good ſcent.

Hegemonicæ are the principal Actions in Human Body, as the Actions Animal and Vital.

Helcydria are certain little Ulcers, thick and red, in the skin of the Head, like the Nipples of Breaſts, which ſend forth Matter.

Helctica, ſee *Attrahentia*.

Helioſis is a Sunning.

Helix is the Exterior brim of the Ear, ſo called from its Winding. The Interior is called *Scapha*.

Helminthes, ſee *Elminthes*.

Helodes, ſee *Elodes*.

Helos, or *Clavus*, is a round, white, callous ſwelling of the Foot, like the head of a Nail, and fixed

fixed in the Roots of the hard Skin of the Foot.

Hæloſis is a reflexed inverſion of the Eye-lid.

Hemeralopia, or *Acies Nocturna*, is when one ſees better in the Night than in the Day.

Hemicrania is an Head-ach in either part of the Brain.

Hemina Italica is a Meaſure containing half an *Attic Sextarie*, and nine Ounces: So much is a *Cotyla Attica*, and a *Cotyla Italica* is Twelve Ounces.

Hemipagia, the ſame that *Hemicrania*.

Hemiplegia is a Palſie on one ſide below the Head, proceeding from an Obſtruction in one part or other of the Spinal Marrow; or from a blow; whence it comes to paſs, that the Animal Spirits are Obſtructed in their paſſage.

Hemiplexia, the ſame that *Hemiplegia*.

Hepar, the Liver, is a *Parenchymous* Subſtance placed under the right ſide of the *Diaphragme*, conſiderably thick and big in a Man; it is clothed with a thin Membrane, which proceeds from the *Peritonæum*; and is faſtned to other parts with three ſtrong Ligaments. 1. To the Abdomen, by the Navel-vein. 2. Upwards, to the Diaphragme, by a broad thin Membranous Ligament, on the right ſide. 3. To the Diaphragme likewiſe, by a round and exceeding ſtrong Ligament, the Bladder of the Gall, and the *Ductus Hepaticus* are in the low flat part; it is of a reddiſh Colour: its ſubſtance ſeems to be compounded of ſeveral Membranes and cluſters, or Glandules joyned together like Concreted Blood, which

I obſerved from frequently waſhing it. The Blood of the Spleen which is carryed thither by the *Vena Portæ* does in ſome meaſure Ferment in the Liver, with the Arterious Blood, which the *Cæliac Arterie* affords, (to wit, when after Nutrition it is diſcharged into the Veins again) and diſſolves the Contexture of the Blood; whereupon its Saline Sulphureous Particles, which conſtitute the Gall, are Segregrated by the Glandulous Cluſters, and conveyed to the Gut *Duodenum* by the Bladder of the Bile, and the Ductus in the Liver called *Hepaticus*. There are no *Lobes* in a Man's Liver; but in Brutes it is divided into ſeveral Portions, which they call *Lobes*, the *Fibres* of the Liver, *&c.* The Ancients believed, That the Chyle was elaborated and Sanguified in the Liver, whileſt onely its bilious Recrements are ſeparated there.

Hepatica vena, the ſame with *Baſilica.*

Hepaticus Morbus is a Dejection of a watery ſharp Blood, like the waſhing of Fleſh, when the Nervous Juice, or Watery Blood, being not rightly Concocted, but ſharp, is diſcharged into the Guts. Alſo when black, ſhining, dryed Blood is driven into the Gut: the Diſeaſe is ſo called, becauſe they attributed Sanguification to the Liver.

Hepiala, the ſame with *Epiala.*

Herculeus Morbus, the ſame with *Epilepſia.*

Hermaphroditus is one of both Sexes: but they onely uſe the Womans Inſtruments, they are ſeldom Men, this abuſe in Nature happens, when the *Clitoris* hangs out too far.

Hermetica Medicina, which the *Ægyptians* falſly fetched

fetched from *Mercury*, it is the Cauſe of Diſeaſes to Salt, Sulphur, and Mercury; and prepares moſt noble Medicines not onely of Vegetables and Animals, but of Minerals too.

Hernia, or *Ramex*, is properly the falling of the Inteſtines, Cawl, &c. by the Proceſſes of the *Peritonæum* Dilated into the Groin: alſo, a Protuberance of the Navel. The falling down of the Womb is improperly ſo called; ſwelling in the *Larynx*; winding Tumours of the Spermatic Veſſels; Diſtentions from Flatulent Matter; Watery Humours, or Swellings.

Herpes, a ſpreading, and winding Inflamation, is Twofold, either *Miliaris*, or *Puſtularis*, like Millet Seed, which ſeizes the Skin onely, and itches; or *Exedens*, Conſuming, which not onely ſeizes the Skin, but the Muſcles underneath: The cauſe of it is, That the Glandules of the Skin are too much ſtuffed with ſalt Particles, which are kept there by others that are Viſcous, whence proceed the little Ulcers like Millet Seed, that occaſion an Itching in the Skin, which if the Peccant Matter abound, they grow into a Cruſt, and eat the parts they lye upon.

Heterocrania is a pain in one part or other of the Head.

Heterogeneum is when any thing diſproportionate is mixed with the Blood and Spirits, as in Fevers, Swimmings in the Head, Exploſive Motions, and the Apoplexie.

Heterorythmus is a Life unſuitable to the Years of thoſe who live it; as if a Young Man ſhould live an Old Man's Life, and on the contrary:

this Word is ſaid of Pulſes too, when in Diſeaſes the Pulſe beats diverſly.

Hexis is a Habit, or Habitude of Body.

Hidroa are Pimples about the Secret parts, proceeding from a ſharp Humour.

Hydrocritica, are Critical Judgings of Diſtempers, taken from Sweating.

Hidronoſus is a Fever, wherein the Patient ſweats Extreamly. The *Engliſh* call it the *Engliſh* Sweat.

Hydros the ſame with *Sudor*.

Hidrotica, things that provoke Sweating, are thoſe which by Fermenting and Attenuating parts penetrate the cloſeſt Pores of the Blood, cut into things, rarifie them, and turn them into a kind of Vapour, whatſoever they meet carry along with them, and drive it to the Surface of the Body; where being condenſed into an inſenſible Liquor, it makes its way out.

Hiera Picra is an Electuary of Aloes, Lignum Aloes, Spikenard, Saffron, Maſtick, Honey, *&c.*

Hieroglyphicæ Notæ, are foldings and Wrinkles in the hand, from which vain curioſity pretends to predict ſtrange things.

Hippus is an Affection of the Eyes, wherein they continually ſhake and tremble, and now and then twinkle, as it happens in Riding.

Hircu, *Hirci*, or *Hirqui*, the corners of the Eyes.

Hirquus, the ſame with *Canthus*.

Holippæ are little Cakes or Wafers made of a Medicinal Infuſion, with Wheat-flower and Sugar.

Hæmeomeres, ſee *Similares Partes*.

Hemogenæ

Homogeneæ Particulæ, are ſuch Particles as are Pure, Entire Unmixed and altogether like one another.

Homoplata, *Scapula*, *Spatula*, *Scoptula aperta*, the Shoulder-blade, is a broad and Triangular Bone which conſtitutes the breadth of the Shoulder, thin, eſpecially in the middle, but thick in its Proceſſes, on each ſide one, lying upon the upper Ribs behind, like a Target; it has Three Proceſſes, *Acromium*, or the Shoulder point; *Carocoides*, or *Anchoralis*; and *Cervix*: its uſe is to ſtrengthen the Ribs, to joynt the Shoulder and Neck Bones, and to implant Muſcles therein.

Homotona is a continued Fever that acts always alike.

Hora an Hour, ſignifies the determinate ſpace of a Year with *Hippocrates*.

Horæa are ſeaſonable or Summer-Fruits, as Apples, *&c.*

Hordeatum is a Liquid Medicine taken inwardly, prepared of Barley beat and boiled ſore with the addition of ſuitable and ſtrained Liquors; to which are frequently added Almonds, and the Seed of white Poppies, *&c.*

Hordeolum, the ſame with *Crithe*.

Horrifica Febris, ſee *Phricodes*.

Horror is a Vibration and Trembling of the Skin over the whole Body, with a Chilneſs after it.

Humectantia, moiſtning things, are ſuch as can inſinuate their moiſt Particles into the Pores of our Bodies.

Humidum Primogenium may be properly called

the Blood, which is ſeen in Generation before any thing elſe.

Humores Oculares, the humours of the Eye, are Three: the *Watery*, which is contained between the *Tunica Cornea*, and *Uvea*. 2. The *Chryſtaline*, or *Icie Humour*, which is contained in the *Tunica Uvea*, and is thicker than the reſt. 3. The *Vitreus*, or Glaſſy humour, bigger than any of the reſt, fills the backward Cavitie of the Eye.

Humores, the Ancients made Four Humours in the Blood, the Bilious, Pituitous, (Yellow, and Black Choller) Melancholic, and the Blood, properly ſo called; and that according to the Four Peripatetic Elements: but this Opinion is Caſhiered, ſince the invention of the Circulation of the Blood. Yet they are found, when the blood preternaturally departs from its due Temperature; but they do not conſtitute an integral part of the blood; for the blood is onely one humour; if otherwiſe, Tartar in Wine, and Dregs in Beer were conſtituent parts of Wine and Beer. In Blood that is let, there appear onely Three different ſpecies of bodies; for in the Surface you ſee a kind of a Fibrous Cruſt of Coagulated Blood, which ſpreads it ſelf over all the whole Maſs; then you ſee certain Red Particles amongſt the Fibres, which grow black about the bottom, by reaſon of their fewneſs; laſtly, you ſee the *Serum* wherein it ſwims. But if any one will proceed more acurately, Diſtill the Blood, and Diſſolve it Chymically, he ſhall find Five pure bodies in it: to wit, Spirit, Sulphur, or Oyl, Water, Salt, and Earth. There are Three General Humours

mours which wash the whole Body, Blood, Lympha, (a sort of pure Water) and the Nervous Juice; but there are several particular Humors, as Chyle, Bile, Spittle, Pancreatic, Juice, Seed, &c.

Humores in Secundinis, Humours in the Three Membranes that cloathe the *Fætus* in the Womb, are Three in those Animals which have Bladders: at the beginning, when the Eggs falls down from the Testicles into the Womb, the Humours which are to this purpose in the bottom of the Womb; first sink into the Membrane called *Chorion*, and then into the *Amnium*: but in progress of time, when the *Fætus* is Formed, and the Navel Vessels are extended to the *Chorion*, and the *Amnium*, we imagine that the Nutritious Humour being received by the opening of the Veins, is carried to the *Fætus*, and thence by the Arteries some part of it is carried into the *Amnium*, as into the Childs Store-house; so that at the said time, the Liquor of the *Membrane Amnium* may be encreased upon this double account. At last, when the time of delivery draws near, that way of Sweating through seems to cease, and the other onely to take place: unless (as *Wharton* Writes) The Nutritious Humour descend from the *Placenta* by the Navel-string, and by the little soft Protuberances thence pass into the Cavity of the *Amnium*: The use of these Humours is to nourish the *Fætus* at the Mouth. The Third Humour is the Urine, which flows from the Bladder by the Urinarie Passage, into the Urinarie Membrane.

Hyaloides is the Vitrous Humour of the Eye, contained betwixt the *Tunica Retina*, and the *Avea*.

Hybone

Hybona is an Incurvation of all the *Vertebres*.

Hydatides are little Watery Bladders in the Liver, Spleen, or ſome other Viſcus, common to Hydropical Perſons: alſo an increaſe of Fat about the Eye-lids.

Hydatoides is the Watery humour of the Eye, contained betwixt the *Tunica Cornea*, and *Uvea*.

Hyderos the ſame that *Hydrops*.

Hydragia, ſee *Venæ Lymphaticæ*.

Hydragoga are Medicines which by Fermentation and Precipitation purge out the Watery Humours.

Hydrelæum is a mixture of Water and Oyl.

Hydrenterocele is a falling of the Inteſtines, together with Water, into the outward Skin of the Cods.

Hydroa are certain little, broad, moiſt, itching Pimples, like Millet-Seed; ſometimes without itching, which render the Skin Ulcerous and rough: the occaſion of them is, that Nature endeavouring to expel the ſweat by the Skin, is hindred ſometimes by its thickneſs; ſo that the Matter being lodged there, and the Subtiler parts being either carryed back, by the Lymphatic Veſſels, or Evaporated, the Skin ſwells. This Diſtemper is familiar and common to Boys, and Young Men; eſpecially of a hot Conſtitution, when they uſe too much Exerciſe in Summer; it infects the Neck, Shoulder-Blades, Breaſt, Arms, Thighs; yet more frequently the Secret Parts, and the Fundament.

Hydrocele is a ſwelling of the outermoſt Skin of the Cods, proceeding from a Watery Humour.

Hydrocepha-

Hydrocephalum is a ſwelling of the Head, by reaſon of a Watery Humour, whence the Sutures of the Brain are forced aſunder; it proceeds ſometimes from a Burſting of the Lymphatic Veſſels.

Hydromel, Mead, is a Decoction of Water, and Honey.

Hydromphalum is a Protuberance of the Navel, proceeding from Watery Humours in the *Abdomen*.

Hydrophobia is a Diſtemper highly Convulſive, accompanied with Fury, and ſhunning of all things that are Liquid, and Splendid; ſometimes with a *Delirium*, a Fever, and other Symptoms, not without great danger of Life, proceeding from a Bite of a Mad Dog, or a Contagion analogous to it.

Hydropica are Medicines that expel the Watery Humours in a Dropſie.

Hydrops is a Stagnation of a Watery Humour in the habit of the Body, or ſome other Cavity; and it is either *general*, as an *Anaſarca* and *Aſcites*, to which ſome add a Tympany, but ill: Or *particular*, confined to one part, as a Dropſie in the Head, Breaſt, Hand, Foot, *&c.* of which in their proper place ſeverally.

Hydrops ad Matulam, the ſame that *Diabetes*.

Hydroſaccharum is a Syrup boiled of Water, and Sugar.

Hygieia is health, which conſiſts in a good temperature, and right confirmation of Parts. Health is a diſpoſition of the parts of humane body, fit for the performance of the Actions of the Body. Signs of Health are Three, due Actions, ſuitable Qualities, and when things taken in, and let out, are proportionable.

Hygieima

Hygieina is that part of Phyſick, which teaches the way of preſerving Health: ſome divide it into Three parts, *Prophylactic*, which takes notice of future imminent Diſeaſes; *Synteretic*, which preſerves preſent health: and *Analeptic*, which recovers the Sick.

Hygrocyrſocele is a branch of a Winding Vein ſwoln with ill Blood, companied with other Moiſture.

Hymen is properly a Membrane; it is taken alſo for the Private Membrane in a Virgin, which ariſes from the wrinkling of the lower part of the *Vagina*; and in Women with Child, when the Womb grows thicker, it diſappears.

Hyoides is a bone placed at the *Baſis* of the Tongue.

Hyothorides are Two Muſcles of the *Larynx*, proceeding from the Bone *Hyoides* into the Cartilage called *Scutiformis*, like a Shield, and deſtined to contract, or ſhut up the opening of the Wind-pipe.

Hypercatharſis is a Purge that works too much.

Hypercriſis is a Critical Excreſion above meaſure.

Hyperephidroſis is a too great Sweating.

Hyperoon are two holes in the upper part of the Palate, which receives the Pituitous humours from the Mammillary Proceſſes; and after they are ſepatated, diſcharges them at the Mouth.

Hyperſarcoſis is an Excreſcence of Fleſh in any part.

Hypnotica are thoſe things which by fixing the Spirits, by ſtraitning and ſhutting up the Pores of the brain, cauſe Sleep.

Hypochondri-

Hypochondriacha Affectio, ſee *Hypochondriacus Affectus*.

Hypochondrium, or *Subcartilagineum*, is the upper part of the Abdomen, under the Cartilages of the Cheſt.

Hypocondriacus Affectus is a purely Flatulent and Convulſive Paſſion ſing from Flatulent and Pungent humours i he Spleen, or Sweet-bread which Afflict the Nervous and Membranous parts.

Hypochyma is a depraved ſight, whereby Gnats, Cob-webs, little Clouds, or ſuch like, ſeem to ſwim before the Eyes: the cauſe of it ſeems to conſiſt in turbid humours, or ſometime in the Optic Nerves, whoſe little Pores are obſtructed by the Matter that is thruſt into them.

Hypochyſis, the ſame with *Hypochyma*.

Hypocratis Manica, ſee *Manica Hypocratis*.

Hypogaſtrium is the outermoſt part of the Abdomen, betwixt the *Hypocondres* and the Navel.

Hypogloſſis or *Ranula* is an Inflamation, or Exulceration under the Tongue: alſo a Medicine that takes away the Aſperity of the *Larynx*.

Hypophaulum is a vulgar Diet which obſerves a mean betwixt a plain and an exquiſite Diet.

Hypophoræ are deep and Fiſtulous Ulcers which gape like Ulcers, and cavities in the Fleſh.

Hypophyſis, the ſame with *Hypochyma*.

Hypophthalmia is a pain in the Eye under the Horney Tunic.

Hypopyon is a gathering of Matter under the Horney Tunic of the Eye.

Hypoſarca, the ſame with *Anaſarca*.

Hypoſarcidium, the ſame.

Hypoſphagma

Hypoſphagma is a blood-ſhot, from a ſtroak upon the Eye.

Hypoſtaſis Urinæ is that thick Subſtance which generally ſubſides at the bottom of Urine.

Hypothenar is the ſpace from the fore to the little Finger.

Hypotheſis is the ſuppoſition of a thing.

Hypozoma is a Membrane that parts two Cavities, as the *Mediaſtinum* in the Thorax.

Hypoſiloides, ſee *Hyoides*.

Hyſteralgia is a pain in the Womb, proceeding from an Inflamation, or otherwiſe.

Hyſterica Paſſio, Fits of the Mother, is a Convulſion of the Nerves of the *Par Vagum*, and Intercoſtal in the Abdomen, proceeding from a Pricking Irritation, or Exploſion of Spirits: this Diſtemper does not always depend upon the Womb, as is commonly thought; we have ſeen it more than once in Men, becauſe the Spleen, Pancreas, and other adjacent Bowels, are often the cauſe of it.

Hyſterica are Medicines againſt the Diſeaſes of the Womb.

Hyſterotomotocia, or *Sectio Cæſarea*, is a cutting the Child out of the Womb, which is done thus; You make a *Semilunar Section* under the Navel, along the White line, the cavity whereof looks towards the ſaid Line; then according to the leading of the Fibres, the *Fætus* being extracted after the Section, the wound in the Womb contracts of it ſelf, ſo that the Blood ſcarce flows more plentifully than in a Natural Birth; but if the Mother be dead, chuſe the moſt convenient place you can.

Hyſterotomia is an Anatomical Diſſection of the Womb.

A Catalogue of the Authors which have been consulted and made use of in this DICTIONARY.

A Venzoar.
Acta Societ. regiæ in Anglia.
Ægineta.
Agellius.
Agricola.
Ammonius.
F. ab Aquapendente
Arantius.
Aretæus.
Ariſtoteles.
Aſellius.
Atheneus.
Averrhoes.
Avicenna.

de Back.
Bapt. Porta.
Barbette.
Caſp. Bartholinus.
Th. Bartholinus.
Bauhinus.
Beguinus.
Beverovicius.
Blaſius.
Bontius.
Boyleus.
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Calepinus.
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Erotianus.
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Everhardi.
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Joh. Heurnius.
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Hildanus.
Hippocrates.
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ab Hogelande.
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Homerus.
van Horne.
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Junius.
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Kircherus.
Krollius.
Kyperus.

Langius.
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L. de Bils.
van der Linden.
Lowerus.

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Nicander.

Oribaſius.
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Plutarchus.
Pollux.
Primerosius.
Querceranus.
Regius.
Renodæus.
Reusnerus.
Rhodiginus.
Rhodius.
Riolanus.
Riverius.
Rolfinkius.
Rondeletius.
Rousserus.
Reubekkius.
Ruisch.
Sala.
Sanctorius.
Salius Diversus.
Saxonia.
Scaliger.
Schapula.
Schenkius.
Scheinerus.
Schola Salernitana.
Schroderus.
Scultetus.
Senguerdus.
Sennertus.
Severinus.
Spigelius.
I. Sylvius.
D. Le boe Sylvius.
Stenonius.
Suida.
Swaluwe.
Swammerdam.
Swelfer.
Tertullianus.
Tulpius.
Valverda.
Varro.
Vesalius.
Vesslingius.
Virgilius.
Walleus.
Wekkerus.
Whartonus.
Willisius.
Wormius.
Et alii plures.

I.

Janitor, the ſame that *Pylorus*.

Ichor is a ſulphureous and watery Humour which flows from Ulcers.

Ichoroides is a moiſture like Corruption.

Icterus, the Jaundice, is a changing the Skin into a yellow Colour from an obſtruction of the *ductus choledochus*, or the Glandules of the Liver, through the weakneſs, obſtruction, or Schirres of the Liver, or becauſe the Gall abounds more than can be conveniently excerned, ſo that it ſtays in the Blood. It takes its Name from ἴκτις, a *Ferret*, whoſe Eyes are tinged with the like Colour. Or from a Bird called *Icterus* of the ſame Colour, which the *Latines* call *Galbulus*, which if one ſick of the Jaundice ſees, ſays *Pliny*, the Party is cured, and the Bird dies. The *Latines* call it *Regius Morbus*, the Kingly Diſeaſe, becauſe it is eaſily cured in Courts with the Paſtimes and Divertiſements there which cheer the Mind. It is alſo called a Suffuſion of Gall.

Idea morbi is the Propriety and Eſſence of a Diſeaſe.

Idiopathia is a primary Diſeaſe, which neither depends on, nor proceeds from any other.

Idioſyncraſia is a Temperament peculiar to any Body.

Jecur, the ſame with *Hepar*.

Jecur uterinum, ſee *Placenta uteri*.

Jejunum inteſtinum is the Second of the ſmall Guts, ſo called, becauſe it is frequently empty: The little glandulous Nipples in it imbibe the

Chyle, and convey it to the Milky Veins. *Varro* calls it *Hilla*.

Ignis actualis, actual Fire, is that which burns at firſt touch, as Fire it ſelf, and ſeering Irons.

Ignis potentialis, potential Fire, is a Medicine which after it has laid ſometimes upon the part, exerts it ſelf.

Ignis perſicus, the ſame that *Gangræna*: It is taken alſo for a Carbuncle.

Ignis ſacer, the ſame that *Eryſipelas*: yet ſome take it for an *Herpes*.

Ignis ſylveſtris, the ſame that *Phlyctæna*.

Ignitio is Calcination made by Fire.

Ile is the Cavity from the *Thorax* to the Bones of the Thighs: *Pliny* obſerves, that all the Inteſtines in all Animals, except a Man and a Sheep, are called *Ile*.

Ilia are the lateral parts of the *Abdomen*, betwixt the laſt Rib and the ſecret Parts.

Ilingus, ſee *Scotomia*.

Ilium is the Third of the ſmall Guts: It begins where the *Jejunum* ends, and ends it ſelf at the Gut called *Cæcum*: It is one and twenty Handbreadths in length.

Ilium, is a Diſeaſe, for the moſt part, of the Gut *Ilium*, and is called *Volvulus*, when the upper part of any Inteſtine is involved in the under, and on the contrary.

Ilium os is part of the Bone *Innominatum*, without any particular Name: It is ſo named becauſe it contains the Gut *Ilium*. Its Circumference is circular, the upper broadeſt, it is connected to the *os Sacrum*: The upper part of it is called *Spina*, the interior *Coſta*, and the exteri-

or

or *Dorſum*: It is larger in Women than Men.

Iliaca paſſio, the ſame that *Ilium Morbus*.

Iliaca vaſa are thoſe double forked Veſſels of the Truncs of the great Artery, and the great Vein of the *Abdomen*, about the place where the Bladder and the Womb are ſcituate.

Imaginatio the ſame with *Phantaſia*.

Imperfecta criſis, ſee *Criſis*.

Impetigo Celſi, the ſame that *Lepra Græcorum*. *Celſus* makes four ſorts. The moſt harmleſs, ſays he, is that which is like a Scab, for it is red and harder, and exulcerated and gnawed: But it differs from it, in that it is more exulcerated, and is accompanied with ſpeckled Pimples: And there ſeem to be in it certain Bubbles, from which after a certain time there fall, as it were, little Scales, and it returns more certainly. Another ſort is worſe, almoſt like a ſort of Meezles, or hot Pimples in the Skin, but more rugged, and redder, and of different Figures: In this Diſtemper little Scales too fall from the ſurface of the Skin, and it is called *Rubrica*. The third ſort is yet worſe, for it is thicker and harder, and ſwells more, and is cleft on the top of the Skin, and gnaws more violently: It is ſcaly too, but black, and ſpreads broad and ſlow: It is called *Nigra*. The fourth ſort is altogether incurable, of a different colour from the red; for it is ſomething white, and like a freſh Scar, and has pale Scales; ſome whitiſh, ſome like the little Pulſe called *Lintell*, which being taken away, ſometimes the Blood follows: Otherwiſe the Humour that flows from it is white, the Skin hard and cleft, and ſpreads farther. All theſe

ſorts ariſe eſpecially in the Feet and Hands, and infeſt the Nails likewiſe. *Impetigo* ſome reckon the ſame with *Lichen.*

Impetigo Plinii, *Pliny*'s *Impetigo* is the ſame with *Lichen Græcorum.*

Inappetentia, is want of Stomach, for want of Ferment in it.

Inceratio is a mixture of Moiſture with ſomething that's dry, by a gentle ſoaking till the ſubſtance be brought to the conſiſtence of ſoft Wax.

Incidentia, the ſame with *Attenuantia.*

Incineratio is the reducing the Bodies of Vegetables and Animals into Aſhes by a violent Fire.

Inciſores dentes, the ſame that *Primores.*

Inciſorii, the ſame with *Primores.*

Incorporatio is a mixture whereby moiſt things are contemperated with dry into one Body, as into a Maſs, therefore here is no lingring Nutrition, but as much moiſture is added as is requiſite to the conſiſtence of the mixed Body, ſo that it becomes like a Pudding as it were; whence it may be called alſo *Impaſtatio*, and in ſome things *Subactio*, a Kneading. Things thus incorporated muſt be left in a digeſtive Heat, that by mutual Action and Suffering they may get one temperature common to them both.

Incraſſantia, thickning things, are thoſe which being endued with thick ropie parts, and mixed with thin liquid Juices, bring them to a thicker conſiſtence by joining and knitting their parts.

Incubus, ſee *Epialtes.*

Incus is one of the Bones in the inner part of the Ear: It is like a Grinder, and lies under the Bone called *Malleus.* It has two Proceſſes below; one

one ſhorter, which leans upon the ſcaly Bone; another longer, which ſuſtains the top of the *Stapes* or triangular Bone, that bears upon the Cavity of the inner part of the Ear, whilſt it immerges it ſelf into the place called the Oval Window with a pretty broad *Baſis*.

Indicans is nothing elſe than ſomething obſerved in the Body, upon whoſe account ſomething is ſaid to be done that ought to contribute thereunto.

Indicantes dies are thoſe days which ſignify that a Criſis will happen on ſuch a day, which are therefore called indicant and contemplable: Such are 4, 11, 17, 24.

Indicatio is that which demonſtrates what is to be done in Diſeaſes, and it is threefold, *præſervatorie*, which preſerves Health; *Curative*, which expels a Diſeaſe that has already ſeized upon a Perſon; and *Vital*, which reſpects the Strength and way of living.

Indicatum is that which is ſignified to be done in order to the recovery of Health.

Indices dies, ſee *Critici dies*.

Indurantia, ſee *Sclerotica*.

Induſium, ſee *Amnios*.

Inedia is abſtaining from Meat, when one eats leſs than formerly.

Infimus venter, ſee *Abdomen*.

Inflammatio, ſee *Phlegmone*.

Inflatio is the diſtention of a part from flatulent matter.

Infundibulum cerebri, the ſame that *Choana*.

Infundibulum renum is the Pelvis or Baſin through which the Urine paſſes to the Ureters

and the Bladder.

Infuſio is an Extraction of the Virtue of Medicines with a convenient Liquor, which if it be purgative, it may be taken at once; and to this the Name properly agrees.

Inguen, is the place from the bending of the Thigh to the ſecret parts.

Injectio inteſtinalis, the ſame that *Clyſter*.

Inium is the beginning of the oblongated Marrow, which is the common Senſory, becauſe the Species which are received from the external Organs are conveyed thither by the Nerves.

Innominata tunica oculi, the Tunic of the Eye that wants a Name, is a certain ſubtile Expanſion of the Tendons from the Muſcles which move the Eye to the circumference of the *Iris* or horney Membrane.

Innominatum os, others call it *os Coxæ*, or *Ilium*, is placed at the ſide of the *os Sacrum*, conſiſting of three Bones, *Ilium*, *os Pubis*, and *Iſchium*, joined by Cartilages, and appear diſtinct by three Lines till ſeven years old, but grow all into one Bone at riper years. They are called alſo *Cuneiformia*, and *Oſſa Innominata*, nameleſs Bones.

Innominatus humor, or *Inſitus*, is a ſecondary Humour, as the Ancients call it, wherewith they thought the Body was nouriſhed: For thoſe nutritious Humours they talked of are four; *Innominatus*, *Ros*, *Gluten*, *Cambium*.

Inſania, or *Amentia*, Madneſs, is an Abolition or Depravation of Imagination and Judgment.

Inſeſſus

Inſeſſus is a Bath for the Belly, proper for the lower Parts, wherein the Patient ſits down to the Navel. They are for ſeveral uſes, as for eaſing of Pain, ſoftning of Parts, diſpelling flatulent matter; and frequently for exciting the Courſes.

Inſpiratio is an alternate Dilatation of the Cheſt, whereby the nitrous Air is communicated to the Blood to accend it by the Wind-Pipe, and its *Veſicular* parts. The cauſe of Reſpiration does not ſeem to conſiſt only in the Dilatation of the Thorax, as is commonly thought, but in the Contraction of the Tunic which covers the upper part of the *æſophagus*, and the moſt cloſe Receſſes of the Wind-Pipe.

Intellectus, is Cogitation, whereby a Man apprehends an Object: It ſeems to be tranſacted in the *Corpus Calloſum*, from the expanſion of Spirits there.

Intemperies is a Diſeaſe which conſiſts in inconvenient qualities of the Body, and theſe are either manifeſt or occult: The Manifeſt are either ſimple or compound; the Simple is when one Quality is peccant; as an hot, thin, hard, acid, ſalt Diſpoſition, *&c.* the Compound is when more Qualities than one are peccant; as an hot and ſalt, a cold and acid Diſpoſition, *&c.* An Occult ill Diſpoſition or Diſtemper is ſuch as proceeds from ſome poyſonous Qualities, as from the Air, from poyſonous Animals, *&c.* It comes from the Air, when the Nitre in it becomes contagious by reaſon of ſtanding ſtinking Waters, daily Droughts, Earth-quakes, *&c.* whence malignant peſtilent Feavers, and Plagues themſelves

ſelves ariſe: For the Vapours being taken away, that which remains of the Air (by reaſon of the Sulphur and Salt in it) contracts an ill Savour, whereupon the Air and its Nitre degenerate from their due Temperature and Craſis. And I believe the ſame happens from very dry Grounds, for ſulphureous and ſaline Particles intermix with the watery ones above, which render the Nitre of the Air ſharp and pointed, like *Arſenic*, ſublimated *Mercury*, or *Aqua ſtygia*, which being ſucked into the Lungs do coagulate, and corrode the Maſs of the Blood and make its Spirits vaniſh; whence proceed Quinzies, Pluriſies, Peſtilential Swellings, *&c.*

Intercalares dies, or *intercidentes*, which others call *Provocatorii*, are thoſe Days wherein Nature, either by reaſon of the vehemency of the Fit, or ſome external cauſe, is excited to expel her Load unſeaſonably: Such are the 3*d*, 5, 9, 13, 19.

Intercidentes dies, ſee *Intercalares.*

Intercus, ſee *Anaſarca.*

Interforamineum, the ſame that *Perinæum.*

Intermiſſio febrium, ſee *Apyrexia.*

Internuncii dies, ſee *Critici dies.*

Intermittens morbus is a Diſeaſe which comes at certain times, and then remits a little. Intermittent Feavers, or Agues, proceed not from any fictitious *Focus*, but only from a wrong Aſſimilation of the Chyle.

Interſcapularia are the Cavities betwixt the Shoulder-blade and the Vertebres.

Intertrigo, or *Attritus*, is an Excoriation of the parts near the Fundament, or betwixt the Thighs;

Thighs; or a Fleaing of the Skin proceeding from a violent Motion, eſpecially Riding: It happens frequently to Children, that the *Cuticula* in their Thighs and Hips is ſeparated, and as it were ſhaven off from the true Skin, which pains them ſo that it makes them reſtleſs.

Inteſtina, ſee *Entera*.

Involucrum cordis, ſee *Pericardium*.

Jonthus, or *varus*, is a little, hard, callous ſwelling in the Skin of the Face.

Iris is that fibrous Circle next to the *Pupil* of the Eye, diſtinguiſhed with variety of Colours.

Iſatodes is a blew Bile, like the Herb *Woad* wherewith Cloth is died blew.

Iſchæma are Medicines that ſtop the Blood, which with a binding, cooling, or drying Virtue cloſe up the opening of the Veſſels, or diminiſh and ſtop the Fluidity and violent Motion of the Blood.

Iſchias is the Gout in the Hip.

Iſchium is the Hip, or Huckle-Bone.

Iſchophonus is a ſmall Voice.

Iſchuretica are Medicines which thicken the Blood in difficulty of Urine, ſo that the Urine ſtops.

Iſchuria is ſuch a Suppreſſion of Urine in the Bladder that little or nothing of it can be diſcharged.

Iſthmus is that part which lies betwixt the Mouth and the Gullet, like a Neck of Land: Alſo the Ridg that ſeparates the Noſtrils.

Ithmoidea oſſa, ſee *Ethmoides*.

Itinerarium is a Chyrurgions Inſtrument, which being fixed in the Urinary Paſſage ſhows the

the Neck or Sphincter of the Bladder, that an Inciſion may be more ſurely made to find out the Stone.

Jugale os the ſame that *Zygoma.*

Jugularis vena is that Vein which goes towards the Scull by the Neck.

Jugulum, the ſame that *Furcula.*

Julap, ſee *Julepus.*

Julapium, the ſame.

Julep, ſee *Julepus.*

Julepus is a Liquid Medicine taken inwardly, of a grateful taſte and clear, made of a convenient Liquor with Syrup or Sugar without any boyling, and of the quantity of three or four Doſes, to alter or refrigerate. A *Julep* conſiſts commonly of one pound and an half of Barley-Water, or of diſtilled Waters, rarely of Wine, of the cooling Syrup of red Gooſe-berries, Berberies, Violets, *&c.* to which they commonly add ſome drops of Sulphur, Vitriol, Salt, *&c.* to give it a good taſte. *Juleb*, whence the word *Julepus* comes, is a *Perſian* word, and ſignifies a ſweet Potion.

L.

Labia leporina are ſuch Lips as by reaſon of their ill make will not come together, which ſome call *roſtra leporina.*

Labyrinthus is a Body full of windings and turnings, as may be ſeen in the inner part of the Ear, and in the outer ſurface of the Brain.

Lac, Milk, is made by ſeparating of Chyle from the arterious Blood by the *Glandules* of the Breaſt.

Breaſt. Milk begins to be made for the moſt part after the going with Young, or a little before the Birth; but it ceaſes in old Creatures, in thoſe with Young, and in menſtruous Perſons.

Lacertus, ſee *Brachium*.

Lachrymale punctum is an hole made in the Bone of the Noſe, by which the matter that makes Tears paſſes to the Noſtrils; if the hole grow hard and brawny from an Ulcer in one of the Glandules at the Corners of the Eyes, thence ariſes a *Fiſtula Lacrymalis*.

Lachrymæ are a moiſture which is ſeparated by the Glandules of the Eye to moiſten the Eyes, which if it be too much ſo that it cannot be received by the *Punctum Lachrimale*, they fall from the Eyes and are called Tears.

Laconicum, *Caldarium*, and *Aſſa*, or *Balneum æreum*, was formerly a Cellar without any Water, made to provoke Sweat, which was done by an hot Vapour, or a dry Heat included therein.

Lactea vaſa, ſee *Vaſa lactea*.

Lactes ſome take for the *Pancreas*, or for the *Meſenterie*, others for the Milky Veſſels.

Lactucimina, the ſame that *Aphthæ*.

Lactumia, the ſame that *Achores*.

Lacunæ are little Pores or Paſſages in the *Vagina* of the Womb, but no where greater than in the lower part of the Urinary Paſſage: There flows a certain ſerous pituitous matter out of theſe *Ductus*'s which lubricitates the *Vagina*, and is looked upon as Seed; it flows out in a great quantity in the Act of Coition.

Lago-

Lagochilus one who has cloven Lips, ſee *Labia leporina.*

Lagophthalmus one who has Hares Eyes.

Lambdoides is the backward Suture of the Brain, ſo called from its likeneſs to the Letter Λ *Lambda.*

Lanceta is a Chyrurgions little Knife, ſtreight, pointed, two-edged; uſed in opening of Veins, cutting of Fiſtula's, opening of the Fundament, Yard, or Womb that is ſhut.

Laqueus is a Band ſo tied, that if it be attracted, or preſsed with weight it ſhuts up cloſe: Its uſe is to extend broken or disjointed Bones, to keep them in their places when they are ſet, to bind the parts cloſe together; the differences of theſe *Laquei*, or Bands, are ſeveral, having their Names either from the Inventors, or from their Uſe, or from their likeneſs to or ſhape of any thing, or from the manner of lying, or their Effect, which unleſs they were here delineated, can ſcarce be underſtood by a bare Deſcription.

Laryngotomia, the ſame that *Bronchotomia.*

Larynx, *Guttur*, according to *Galen Larynx* is properly the head or top of the Wind-Pipe, which conſiſts of five *Cartilages.* The firſt pair is called *Scutiforme*, like a Shield, which conſtitutes the protuberance in the Neck called *Adam*'s Apple: The ſecond pair is called *Annular*, becauſe it is round like a Ring: The third and fourth Cartilage ſome reckon but one, but if the Membrane be took off, it appears to be two, and is called *Guttalis* and *Glottis:* The fifth is called *Epiglottis*, which covers the opening of the Wind-Pipe at the top. Its uſe is in the Voice and Reſpiration.

Laſsi-

Laſsitudo, ſee *Copos*.

Lavamentum, the ſame that *Fotus*.

Laudanum is meant only of a Medicine made of *Opiate*, and that they call an *Opiate Laudanum*, from its excellent Qualities. Authors give ſeveral deſcriptions of it. It allays the moſt unſupportable Pains, and ſtops any Flux.

Laxantia, looſening Medicines, are thoſe which with their benign Particles ſoftning and ſcouring the Inteſtines cleanſe them of their Excrements.

Lenientia, the ſame with *Laxantia*.

Leno and *Linon* is that part of the Brain called *Torcular Herophili*, that place where the third Cavity of the *Meninx* is joined to the firſt, ſecond, and fourth.

Lentigines, Freckles, are little Spots eſpecially in Women, and chiefly in their Faces, but ſometimes in their Hands, Arms, and the upper part of the Cheſt which is expoſed to the Air; the Skin is ſometimes ſpotted thicker ſometimes thinner with them, like as with ſo many drops, but without any Trouble or Pain; in ſome they appear only in Summer, and diſappear in Winter, in others they continue the Year round.

Lepidoides is the ſcaly Suture of the Scull, ſee *Mendoſa*.

Lepra, *a Leproſie*, is a dry Scab, whereby the Skin becomes ſcaly like Fiſh: It differs from *Leuce* and *Alphus*, in that a Leproſy is rough to the touch, and cauſes an Itching; for the Skin is the only part affected, and therefore that being flea'd off, the Fleſh underneath appears ſound and well.

Lepra

Lepra Arabum, the ſame that *Elephantiaſis Græcorum.*

Lepra Græcorum, or *Impetigo Celſi*, is the higheſt degree of Scabbedneſs; but it muſt be obſerved, leſt any ſhould be gravell'd in the reading of Authors, that we here ſpeak of the *Leproſy of the Greeks*, not the *Arabians*. That which the *Arabians* call a Leproſy is the *Elephantiaſis of the Greeks*, which is nothing elſe than an Univerſal Canker of the whole Body. A Leproſy is a Diſeaſe proceeding from black Bile diffuſed through the whole Body, whence the Temperature, the Form and Figure, and at laſt the very Continuity of the Body is corrupted, and it is a Canker common to the whole Body. The *Arabians* call the Leproſy of the Greeks *Albaras nigra*, which is the ſame with a kind of Ring-worm or Tetter which fleas the Fleſh, and is a rough violent Scab in the Skin, accompanied with Scales like Fiſh and itching. There is a greater Corruption of Humours in a *Leproſy* than in a *Scabbedneſs*, and from the latter there only fall little flakes like Dendriff from the Head, but from the former as it were Scales of Fiſh; ſo that one paſſes from Itching to a Leproſy by the Scab. For *Pruritus*, or Itching, is a certain ſmall Aſperity of the Skin, wherein, unleſs you ſcratch very hard, nothing falls from the Skin: When it is grown to a ſcab the Humour is more apparent, and certain little Particles like Dendriff fall off, whether it be ſcratched or no. For in a Scab the matter is thinner, and at leaſt preys upon the Surface of the Skin: But then in a Leproſy the matter is thicker, and not only feeds upon the

the Surface but the inner parts of the Skin. *Celſus* doubtleſs meant this Leproſy of the *Greeks* by the Word *Impetigo*, but not the *Lichen* of the *Greeks*, which ſome call *Impetigo*.

Leptuntica are attenuating cutting Medicines, which part the craſs and viſcous Humours with their acute Particles.

Lethargus, a Lethargy, is a Drowzineſs like another Diſeaſe cauſing an heavy ſleep called *Coma*, accompanied with a Feaver and a *Delirium*; and it is nothing elſe but an heap of too much or incongruous moiſt Matter within the Pores of the barky ſubſtance of the Brain. This Diſtemper does not ſeem to come of it ſelf, but rather from the demigration of Feavers.

Leuce is when the Hairs, Skin, and ſometimes the Fleſh underneath turns white; the Fleſh being pricked with a Needle is not ſenſible, nor emits Blood but a Milky Humour. It differs from *Alphus* in that it penetrates deeper and changes the Skin ſo that the Hairs are changed too.

Leucoma is a white Scar in the horney Tunic of the Eye.

Leucophagum is made of Almonds macerated in Roſe-Water, and of Capon or Partridg boiled, bruiſed and ſtrained through a Sieve made of Briſtles: It is uſed in a Conſumption.

Leucophlegmatia is a pituitous Dropſy, or a Dropſy that has ſeized the whole Body.

Lichen barbarouſly called *Serpigo* or *Zerna*, *Halliabbas* calls it *Petigo* and *Sarpedo*; the vulgar *Voliatica*. *Lichenes* are certain Aſperities of the Skin,

Skin, and as it were Tumors, which itch much and ſend forth Matter: The *Greeks* and *Arabians* have made two ſorts of *Lichens*, the one mild and gentle, the other fierce and cruel. And according to *Avicen*, ſome are moiſt, which being rubbed ſend forth a kind of Dew, others are dry; and the moiſt are more ſafe, but the dry is made of ſalt pituitous Matter turned into Melancholly Blood. And again he writes, that one Mangineſs (*Impetigo*) brings off the Skin by reaſon of its great Dryneſs, and another does not; and that one is ambulatory and malignant, another fixed and ſtanding; as alſo one is old, another freſh. Hence it appears, that the *Scabies* of *Corn. Celſus* was nothing but theſe *Lichenes* of the *Greeks*, and the *Impetigo* of the *Arabians*. It comes in any part of the Body, but eſpecially in the Face and Chin, as *Galen* has it; for a *Lichen*, ſays he, is a moſt ungrateful Diſtemper in the Chin, becauſe it makes it itch exceedingly, and ſtretches out the parts affected: It is not a little dangerous, it ſpreads over the whole Face, and ſometimes reaches the Eyes, and at laſt makes the Perſon affected extream filthy and loathſom. *Lichen of the Greeks* is *Pliny*'s *Impetigo*, or an Inequality of the Skin, extending it ſelf to the neighbouring parts, and accompanied with an extraordinary Itching and dry Pimples. *Lichen* is alſo the callous part in an Horſes Foot; likewiſe a ſort of green Moſs.

Libra medica, a Phyſicians Pound, is twelve Ounces; for as often as they preſcribe a Pound they mean ſo many Ounces.

Lien, ſee *Splen*.

Lien-

Lienteria is a Looſeneſs when the Meat is ſent out before it be altered.

Ligamentum, a Ligament, is a ſolid and very fibrous part, proceeding almoſt from Matter like a Cartilage, different in ſize, number, and ſituation, broad or round, cold, as it comes near the conſtitution of a Membrane or a Cartilage, dryer or moiſter, harder or ſofter, more or leſs tough and flexible, and deſigned by Nature for the connecting of Parts, eſpecially Bones, that they may better perform their Motions.

Ligula, the ſame that *Clavicula*.

Linea alba is a concourſe of the Tendons of the Muſcles of the *Abdomen*, excepting the Tendons of the ſtreight ones. For the Tendons of the Oblique Muſcles unite, and meet ſo on both ſides, that they make a kind of Tunic that covers the *Abdomen*, as if they were all but one Tendon. It is white and not fleſhy, proceeding from the pointed Cartilage to the *os Pubis*; and is narrower below the Navel than above.

Lingua, the Tongue, is an oblong, broad, thick Member, and thicker at the Roots and thinner and ſharper at the end; of a moderate bigneſs, that it may move more quickly. In the Exterior and upper part of the Tongue there are a great many little Bodies which break out from the Surface of the Tongue, and crooking moderately incline backwards towards the Root, ſo that they look like a Comb that cards Wooll. Theſe Cartilaginous Bodies in an Ox eſpecially ſeem to reſemble the Figure of a Boare's Tooth; in the lower part they have a certain Cavity: They are made of a thick tenacious fibrous Matter,

ter, which ſeems like a heap of little Rods: About the ſides of the Tongue they grow ſmaller and ſmaller, ſo that they almoſt diſappear, and certain membranous Bodies are placed at their Baſis, which look like a Conical, and then by and by a more obtuſe pappy Subſtance: All the little Protuberances are clothed with the Membrane of the Tongue; they are firmly implanted in a certain tenacious Tunic of the Tongue, there being under them a craſs viſcous, or nervous Subſtance, eſpecially in thoſe places, where there are remarkable Pits in the Tongue diſpoſed in like order and manner, ſo that in the inner part of the Tongue there are a great many of them, which are firmly implanted in a certain viſcous ſort of Body. When the Membrane that covers the whole Tongue is taken off there appears a certain glutinous Subſtance; then a nervous pappy Body ſomething yellow, which ſpreads like the Membrane, and diſcovers remarkable nervous Protuberances diſpoſed of in a wonderful order. The next thing that appears are little Nipples in greater abundance than thoſe ſpoke of and of another order; for as many little Protuberances as cover the outſide of the Tongue, ſo many nervous Nipples of this ſort are found within; theſe proceed from the common pappy Subſtance, grow tolerably high, and ſhoot out farther into nervous Sprouts from the top of them, about which you diſcover innumerable little Protuberances proceeding from the ſame Stock, and of an equal height, only ſlenderer, like a Cone, and which go within their proper Cavities ready made in the craſs

viſcous

viſcous Subſtance before mentioned, and at laſt end towards the outermoſt Membrane. Furthermore the Subſtance of the Tongue is Muſculous. The Centre of the Tongue conſiſts of ſeveral ſorts of Fibres, long, tranſverſe, and oblique, which being mutually interwoven with one another look like a Coverlet or Blanket: It owes its Motion to peculiar Muſcles of its own, wherewith it is contracted and abbreviated. The pairs of Muſcles are the *Styloglosſum*, *Baſioglosſum*, *Geniogloſſum*, *Ceratogloſſum*, and *Myloglosſum*.

* *Lithontriptica*, are Medicines which break the Stone.

Lithotomia is a cutting the Stone out of the Bladder, and is thus performed. The Operator lays the ſick Perſon upon a ſoft Pillow in the Boſom of ſome ſtrong Man, after he has lept three or four times from on high, then he ties the Hands on each ſide faſt to the ſole of the Foot, and two People ſtanding on each ſide hold the Knees as open as poſſible: After this the Operator moiſtening one Finger of his left Hand, or if neceſſity require, the two foremoſt, with Oil of white Roſes, thruſts them up into the Fundament, and with his right Hand preſſes the upper parts of the Secrets lightly, that by this means the Stone may be brought to the *Perinæum*, which when he has forced thither with his Fingers, he cuts with a two edged Knife proportionably to the bigneſs of the Stone, in the left ſide betwixt the Teſticles and the Fundament, near to the Suture of the *Perinæum*, bringing the Stone towards the Knife: And if the Stone

come not out either of its own accord, or by the thruſting of the Fingers, he draws it out with Pincers, or ſome ſuch Inſtrument of Art. The Stone being drawn out, and all the Bands being looſed, he cloſes the Wound duly, applys Remedies to ſtop the Blood, and takes care that the Wound be cloſed up, leaſt the Urine ſhould continually drop through. This way is called *Apparatus minor*, and is uſed eſpecially in Boys, tho it be frequently practiſed too in adult Perſons in theſe Countries. But in the *Apparatus major*, or the greater Operation, the Patient bound as before is ſet upon a Table and held there, then the Chyrurgion thruſts in his Inſtrument called *Itinerarium* by the Urinary Paſſage into the Bladder as far as the very Stone, and cutting an hole as before, He puts another Inſtrument called *Conductor* into the hollow part of the *Itinerarium* through the Wound, then the *Itinerarium* being taken out of the Urinary Paſſage, he puts in his Inſtrument called *Forceps* (a ſort of Pincers) or any other fit to pull out the Stone, through the Wound he made, that he may lay hold of the Stone and bring it out. This being done, the Wound is bound up and conſolidated as 'tis in Children, only if it be large, it is ſaved, and an Inſtrument of Silver applyed to it for two or three days, which is uſeful to let out concreted Blood, Flegm, and gravelly Urine. There is yet another way of taking out the Stone, to wit, by making an hole in the *Abdomen* by which the Stone is taken out of the bottom of the Bladder, and in this way no dribling of Urine need to be feared.

Litho-

Lithotomus is a Chyrurgion who is skilful in cutting out the Stone.

Lobus auris is the lower part, or teap of the Ear.

Localia Medicamenta are thoſe which are applied outwardly, as Plaiſters, Ointments, Salves, *&c.*

Loch, and *Lohoch*, the ſame that *Eolegma.*

Lochia are thoſe things which are evacuated by Women in Child-bed, after the Birth of the *Fœtus* and the Membranes called *Secundinæ.*

Lohoch, the ſame that *Eclegma.*

Loimographia is a Deſcription of contagious Diſeaſes.

Loimos is peſtilent Poyſon, which proceeds from the Nitre of the Air too highly exalted and pointed with heterogeneous Particles, which being taken into the Lungs infects and corrupts the Blood and the animal Spirits.

Longanon, the laſt Gut, ſee *Inteſtinum rectum.*

Lopidoides, the ſame that *Lepidoides.*

Lordoſis is the bending of the Back-bone forward.

Lotio is in a manner a particular Bath, wherein the Head, Arm-pits, Hands, Feet, and natural Parts are waſhed, and that with phyſical Decoctions: Some Medicines are alſo thus waſhed, by reaſon of their Saltneſs and Acrimony, as in Calx, and the heavier Soil of Braſs that ſticketh to the higher places of Furnaces or Melting-houſes.

Lotium, ſee *Uron.*

Lozonga, Lozenges, the ſame that *Morſuli.*

Lues Venerea, *Morbus Gallicus*, the French Pox, is a malignant and contagious Diſtemper,

communicated from one to another by Coition, or other impure Contact, proceeding from virulent Matter, and accompanied with the falling of the Hair, Spots, Swellings, Ulcers, Pains, and many other direful Symptoms.

Lumbaga is a Pain in the Muſcles of the Loins clogged with Scorbutick Matter, ſo that the Patient is forced to ſtand upright.

Lumbrici are little Worms or Animals produced by Corruption in humane Bodies; they are of different Shapes, round, *&c.*

Lupia is a Tumor, or Protuberance, about as big as a ſort of Bean. Some take it for a *Melicceris*, others for a *Ganglio*.

Lupinus is equal to half a dram.

Lupus is a ſort of Canker in the Thighs and Legs.

Lutatio is a Cementing of chymical Veſſels.

Luxatio, disjointing, is when a Bone goes out of its own Cavity into another place, which hinders voluntary Motion.

Lycanthropia, *rabies Hydrophobica*, a Madneſs proceeding from a mad Wolf, wherein Men imitate the howling of Wolves.

Lycoides is a Madneſs like that of Wolves, proceeding from the Retention of Seed.

Lygmos, the Hickets, is a convulſive Motion of the Nerves which ſpread up and down the Gullet returning after ſhort Intermiſſions: It proceeds from ſome troubleſome Matter that vellicates the *Æſophagus*.

Lympha is a clear limpide Humour, conſiſting of the nervous Juice and of Blood, which being continually ſeparated by the Glandules, is at laſt

diſcharged

diſcharged into the Blood again by Veſſels peculiar to it. The *Lympha* comes not immediately from the Blood or nervous Juice, as ſome think, but it is the Superfluity of each, which was more than enough for the Nouriſhment of a part, like the Marrow in Bones: It is taken ſometimes for that Water which flows from the Pricking of Nerves and other Wounds, and which does not really flow from the Nerves themſelves, but from the Lymphatick Veſſels which are cut and wounded.

Lymphatica vaſa, ſee *Venæ Lymphaticæ.*

Lynx, the ſame that *Lygmus.*

Lyteria is a ſign of the looſening of a great Diſeaſe.

M.

Macrocoſmus is the whole Univerſe.

Macula epatica is a Spot of a brown, or of a ſad yellow Colour, about an hand's breadth broad, chiefly ſeizing upon the Groins, the Breaſt and back; nay ſometimes it covers the whole Body, is attended with a certain ſleight Aſperity of the Skin, which lets fall Scales, or a ſort of Dendriff from it, which yet do not ſtick altogether, but are diſſeminated here and there, and ſometimes diſappear, ſometimes break out again.

Macula Matricalis is a ſpot with which a Child is born, of browniſh Colour.

Macula volatica is a red or purple Spot here and there in the Skin, which if it touch any Orifice in the Body, as the Mouth, Noſtrils,

Eyes, Ears, &c. and pierce ſo far, it becomes mortal; fatal to Children.

Madaroſis is a Baldneſs of the Head.

Magdaleones are pieces of Plaiſter made up in form of a Cylender.

Magiſterium properly ſignifies a Powder prepared by Solution and Precipitation, improperly a reſinous Matter made the ſame way, which is more truly called an Extract. *Magiſteria* as they are various, ſo are they variouſly prepared; a ſolvent Liquor is always poured upon a dry Matter, reduced to durſt, if it can be had, or (if neceſſary) calcined, which is different according to the Diverſity of the *Magiſterium*, plain or diſtilled Vinegar, both by it ſelf, and ſharpened with Spirit of Nitre, Vitriol, Salt, &c. Theſe are only in Minerals and Animals; a *Lixivium* prepared of Salt of Tartar and Water in Vegetables, Spirit of Wine in things ſulphureous, that is, endued with an oily part; Yet theſe things belong rather to Extracts. There is a precipitating Liquor poured upon diſſolved Bodies, commonly Oil of Tartar *per deliquium*, Urine, ſalt Water, Spirit of Vitriol, Nitre, &c. in Minerals and Animals common Water, or Allum-water in Vegetables; and there will ſubſide at the bottom of the Glaſs a coagulated Subſtance which muſt be dried, and if neceſſity require, firſt ſweetened and then burned.

Magiſtralia medicamenta are thoſe Medicines which Phyſicians uſe to preſcribe in the Shops for ſeveral uſes, they are commonly called *uſualia*, uſual, becauſe they ought to be uſed frequently

quently, once a Week, twice a Month, or the like.

Magma ſignifies the Dregs that are left after the ſtreining of Juices.

Malacia is a depraved Appetite which covets thoſe things which are never eat: Alſo a Tenderneſs of Body.

Malactica, or *Emollientia* are thoſe things which ſoften parts with a moderate Heat and Moiſture, by diſſolving ſome of them, and diſſipating others.

Malagma was the ſame with our fore-Fathers, as *Cataplaſma.*

Malagma, the ſame that *Malacticum.*

Malignus Morbus, a malignant Diſeaſe, is that which rages more vehemently and continues longer than its Nature ſeems to pretend to, as a peſtilent Feaver, *&c.*

Malleus is one of the four little Bones in the Ear.

Malleus pedis, ſee *Malleolus.*

Malleolus, or *Malleus*, is twofold, *external*, which is the lower Proceſs at the foot of the Bone of the Leg called *Fibula:* Or *internal*, which is the lower Proceſs of the Bone of the Leg, called *Tibia*, theſe make the Ancle.

Malthacode is a Medicine ſoftened with Wax.

Malum mortuum, the dead Diſeaſe, is a ſort of Scab, ſo called becauſe it makes the Body appear black and mortified: It is accompanied with Colours black and blew, and with a cruſty ſort of Pimples, black, and filthy, but without Matter, Senſe, or Pain. It infects the Hips and Legs eſpecially.

Mamma,

Mamma, *Mammilla*, *Uber*, the Breaſt, Dugs, *&c.* the *Grammarians* call the inner part *Ubera*, and the outward Protuberances *Mammæ*. A Breaſt or Dug is a globous, white, and ſoft Body, laying upon the pectoral Muſcle on both ſides, made up of conglomerated Glandules in the in-ſide, by the mediation whereof the Milk is ſeparated from the arterious Blood, and is conveyed out by very little Pipes, which paſs through the Nipples.

Mammiformes proceſſus are two Apophyſes of the Bone of the back part of the Scull.

Mammilla, the ſame that *Mamma*.

Mandibula, *Maxilla*, the Jaw, is either upper or lower. The *upper* is made of twelve Bones, on each ſide ſix. The firſt is at the external corner of the Eye, which joyned with the fore-proceſs of the Bone of the Temples produces the jugal Bone. The ſecond conſtitutes the inner corner of the Eye, has a large Paſſage in it, by which the ſuperabundant Moiſture of the Eye deſcends to the Noſtrils. The third is within the circle of the Eye, interpoſed betwixt the other two. The fourth, the greateſt of all, makes the greateſt part of the Cheeks and the Palate, and is elaborately carved for the Reception of the Teeth. The fifth helps to make the Noſe. The ſixth with another Bone along with it terminates the extremity of the Palate: And all theſe are joined rather by a plain Line than by Sutures. The *lower* Jaw at riper Years grows into one continued Bone, extream hard, and thick, and conſequently very ſtrong: It has two Proceſſes, one acute, called *Corone*, the other

other in the form of a little Head, called *Condylus*. It has two Holes within, and as many without which make way for the Nerves; the under Teeth are implanted in it, and it is joynted with the inner ſide of the Bone of the Temples called *Os petroſum*.

Mania, a ſort of Madneſs, is a deprivation of Imagination and Judgment, with great Rage and Anger, but without a Feaver and Fear: It proceeds from *ſulphureo-ſaline* Animal Spirits, like *Aqua ſtygia*, which cauſe ſtrange furious Impulſes in the Body, not by conſent of Parts, but by their own Strength.

Manica Hypocratis, is a woollen Sack, in form of a *Piramide*, wherewith *Aromatick* Wines, Medicines, and other Liquors areſtreined.

Maniodes is a Phrenſy, like the Madneſs which is meant by *Mania*.

Manipulus is a dry Meaſure, uſual with Phyſicians in their Preſcriptions; for it is a determinate quantity, to wit, as much as can be held in one hand; meant for the moſt part of Herbs. *Faſciculus* is a different quantity from *Manipulus*, an handful, for it properly ſignifies an arm-full.

Manus Chriſti is a ſort of Sugar, ſo called becauſe it is put into Cordials for very weak People.

Maraſmodes is a Feaver which at laſt ends in a Conſumption.

Mariſca, the ſame that *Ficus*.

Marmaryga are the Gliſtenings and Corruſcations of the Eyes.

Marmelata,

Marmelata, Marmelate, is the Juice of Quinces condenſated into a Gelly with Sugar; and is either plain or ſpiced, for the uſe of Families.

Marmorata aurium, Ear-wax, is a certain Excrement of the Ears, laid there in the auditory Paſſage from the openings of the Arteries, or ſweat out from the Cartilages.

Maſſeteres are Muſcles of the lower Jaw, produced from the upper, and the jugal Bone, they are connected to the lower Jaw, and can move it right-ſide, left-ſide, and forward by reaſon of the various Diſpoſition of *Fibres*.

Maſticatio, chawing, is an Action whereby we mince the Meat, and mix it with the Spittle cated Juice in the Mouth.

Maſticatorium is a Medicine which is maſti- to provoke ſpitting.

Maſtoidei are Proceſſes like Breaſts or Dugs, which from a broad Baſis end in an obtuſe top, and are ſhaped like Tears in a Cows Udder: Alſo Muſcles which bend the Head, proceeding from the Neck-bone and the Breaſt-bone, terminating in the Proceſs *Mammiformis*, i. e. like a Dug or Pap.

Maſtos, the ſame that *Mamma*.

Mater dura is a Membrane which ſticks cloſe to the Scull within in ſome places, and mediately covers both the Brain and *Cerebellum*, or little Brain; it has four Cavities which ſupply the place of Veins, and come together betwixt the Brain and *Cerebellum*, which Conjunction *Herophilus* calls *torcular*.

Mater tenuis is a Membrane which immediately clothes the Brain and *Cerebellum*, extreamly full

full of ſanguinary Veſſels, made to keep in the Spirits generated in the Brain and *Cerebellum*, that they fly not away.

Matracium is nothing but a little Sack, wherein is calcined *Tartar* or the like, pricked here and there for the emiſſion of Liquor.

Matrix, the ſame that *Uterus.*

Maxilla ſuperior, the upper Jaw-bone, has eleven Bones belonging to it, five on each ſide, and one without a fellow. 1. In the leſſer Corner of the Eye. 2. In the greater Corner of the Eye. 3. Which is the greateſt of all, conſtitutes the whole Palate, and contains the upper Teeth. 4. With its Partner conſtitutes the ridge of the Noſe. 5. Is placed at the extremity of the Palate, where the Holes of the Noſtrils tend towards the upper part of the Gullet: See *Mandibula.*

Maxilla inferior, the lower Jaw-borne is that which contains the under-Teeth; it has a Proceſs on each ſide, the foremoſt, called *Corone*, the hinder *Condylus.*

Meatus auditorius, the auditory Paſſage begins from the Cavity of the inner part of the Ear, and is clothed with a thin Skin as far as the brim of the *Tympanum*, or drum of the Ear: It's uſe is to receive the Air and audible Species, and to contain the Ear-wax.

Meatus urinarius, ſee *Urethra.*

Meconium, Opiate, or the condenſed Juice of Poppies. Alſo the Excrements of a *Fœtus*, which ſtick to the Inteſtines after the Birth, ſo called from the Blackneſs of Poppy-Juice.

Meconologia is a Deſcription of *opium.*

Mediana

Mediana Vena is the middle Vein in the bending of the Cubit betwixt the Cephalick and Baſilick: It is ſafely opened, becauſe there's neither Nerve nor Artery under it.

Mediaſtinum is a doubling of the Membrane of the ſides, which divides the Lungs and other *Viſcera* of the Breaſt into two parts. It proceeds from the Vertebres of the Back, and going on forward reaches the Breaſt-bone, and makes this Partition.

Medicamentum, a *Medicine*, is a convenient help, whereby Diſeaſes are repelled for the recovery of Health; and it is either *actual*, which affects the Body at firſt touch with that Quality it is endowed with, as hot Iron, cold Water: Or *potential*, whoſe Efficacy is not perceived till it be ſtirred up from ſome ſtay in the Body, as Pepper, Raddiſh, ſharp Salts, *&c.* Again, a Medicine is endowed with firſt, or ſecond, or third Qualities, all which depend upon the Temperament and the various Motion of Particles in our Bodies. Medicine is threefold, Chyrurgery, Phyſick, ſtrictly ſo called, and Diet.

Medicina, Phyſick, is an Art aſſiſtant to Nature, and preſerving Health in Human Bodies as much as is poſſible by convenient Remedies. *Senertus* and others rightly divide it into five parts: 1. *Phyſiologia*, which treates of Human Conſtitution, as it is ſound and well, to which belongs *Anatomy* too. 2. *Pathalogia*, which treats of the preternatural Conſtitution of our Bodies. 3. *Semiotica*, which treats of the ſigns of Health and Diſeaſes. 4. *Hygieina*, which delivers Rules of the Regimen to be obſerved in the

the Preſervation of Health. 5. *Therapeutica*, which teaches *Diet*, *Chyrurgery*, and *Medicine*. The general Diviſion of Phyſick is only into two parts; the *Theory* and the *Practice*; the Subject of Phyſick is human Body, as curable; and its end and deſign *Health*. *Hippocrates* calls it a long Art, and *Paracelſus* a ſhort one; and certain *Arabians* a little one, but in reality it is a long, a great, and noble Art.

Medicinalis dies, ſee *Critici dies*.

Medicus, a Phyſician, is a Man highly skilful in the art of Phyſick, modeſt, ſober, and courteous. *Scaliger* deſcribes a Phyſician thus, That he ought to be a learned, honeſt, mild, diligent, a fortunate Man, and of ripe Years, one that relies upon God, not arrogant with his Knowledg, Labour or Succeſs, nor covetous.

Medius Venter; ſee *Thorax*.

Medulla in *Mineralogia* in the Deſcription of Minerals, is that ſoftiſh part which is found in ſome Stones in *Phytologia*, or Deſcription of Plants, it ſignifies the middle, ſofter and more excellent part, which they call alſo *Cor* and *Matrix*.

Medulla cerebri is a white ſoft Subſtance, covered on the out-ſide with the barky Subſtance, which is more of an aſhy Colour; it makes that which is called the *Corpus calloſum*, or callous Body, within: Imagination and the Diſtribution of Animal Spirits are performed there. *Malpighius* aſſerts that it conſiſts of innumerable Threds or Filaments.

Medulla oblongata is the beginning of the Spinal Marrow, whence ariſe the Nerves within the

the Scul, it deſcends to the *Os ſacrum*, through the Hole of the hinder part of the Head and the Vertebres. It ſends out ten pair of Nerves to the Cheſt, the Abdomen, and the Limbs. It is called alſo the common Senſory, becauſe that where the Original of the Nerves is, there is the common place of the Reception of Species from the external Senſes.

Medulla Oſſium, Marrow in the Bones, is a fat Subſtance laid up in the Cavities, or Poroſities of the Bones by the Arteries; it is kept in a Membrance, and is quite deſtitute of all Senſe; it is red in the greater Cavities, white in the leſs, ſoft and ſucculent in ſpungy Bones. We may imagine likewiſe, that it is but a ſweating of the Bones, in that they receive more ſulphureous fat Matter than they can convert into Nouriſhment, which afterwards flows to the inner part of the Bones by *Ductus*'s and little Cavities for that purpoſe, after that is received by the Veins, and communicated to the Blood.

Medulla ſpinalis, the ſpinal Marrow, or the tail of the Brain, is that part which goes down the middle of the Back by the Vertebres, and is terminated at the *Os ſacrum*; it is alſo of the ſame nature and uſe with the Brain; it is a Coagmentation of Nerves, and has the uſe of them; upwards it is forked; hence if either party be obſtructed there ariſes a Palſy of one ſide. It ſends out thirty pair of Nerves on each ſide to the Limbs, great Cavities, and other parts of the Body. If it be waſhed with a convenient Liquor, it twill ſever into a great many little Fibres.

Mega-

Megaloſphlanchnus is one who has great ſwelling Bowels.

Mela is a Chyrurgeons Inſtrument, called *Specillum*, the vulgar call it *Tenta*, a Tent, from trying. It is made for the moſt part of Silver, or Ivory, and that to probe Ulcers, or to draw the Stone out of the Yard, *&c.* It is of different Shapes according as it is differently uſed.

Melanagoga are Medicines that expel black Choler.

Melancholia is a Sadneſs without any evident Cauſe, whereby People fancy terrible and ſometimes ridiculous things to themſelves: It proceeds from the Degeneracy of the Animal Spirits from their own ſpirituous ſaline Nature into an Acide, like the Spirit of Vitriol, Box-tree, Oak, *&c.* Alſo it is called black Choler, or black Blood, Aduſt, and *Salino-ſulphureous.*

Melas, ſee in *Alphus.*

Meliceri is a Tumour ſhut up within a Tunick, proceeding from matter like Honey, without Pain, round, yielding if preſſed, but quickly returning again. It ſeems to proceed from Lymphatick Particles which do not circulate right, and which when the Moiſture is evaporated, leave a honyiſh-kind of Subſtance.

Melicratum is a Drink made of one part Honey, and eight parts Rain-water.

Membrana is a nervous, fibrous, broad, plain, white, and dilatable Subſtance, which covers the Bowels, the great Cavities of the Body, the Muſcles, *&c.* and is endowed with an exquiſite Senſe.

Membrana carnoſa, the ſame that *Panniculus carnoſus*.

Membrana Urinaria, the ſame that *Allantois*.

Membrum, a Member, is an organical Body, made up of ſeveral ſimilar parts, deſigned for the performance of voluntary Actions.

Memoria, Memory, is the retention of Marks or Footſteps impreſſed in ſeveral places in the barky Subſtance, or folding Fibres of the Brain by the motion of Objects. Memory reſides in the ſubſtance of the Brain, called *Corticalis*, like Bark.

Mendoſa Sutura, or *Squammea*, is a ſcaly Connexion of Bones, as may be ſeen in the Bone of the Temples, and the Bone of the fore part of the Head.

Meningophylax is that which preſerves the Meninx or Membrane of the Head, as thin Gold or Silver Plates, which are applied when the Skull is opened.

Meninx, ſee *Mater dura & tenuis*.

Menſa is the broader part of the Teeth called, Grinders, which chaws and minces the Meat.

Menſes, the Courſes, are Excretions of Blood every Month from the Womb, and not from its Neck or Paſſage called *Vagina*. The cauſe thereof conſiſts in a fermentative Matter, generated in the Subſtance of the Womb; or a ſeminal Matter, infuſed into the Blood from the Teſticles, or *Ovaria* in a Woman, which being mixed with the maſs of the Blood, ferments it into ſuch a motion, that it is forced to diſcharge it ſelf every Month. They begin uſually when young Maids grow ripe, at twelve or fourteen, but ceaſe

ceaſe naturally in Women with Child, paſt Children, and thoſe that give ſuck.

Menſtrua alba, ſee *Fluor albus*.

Menſtruum Mulierum, ſee *Menſes*.

Menſtruum is that which is to be diſtilled, or a Liquor which corrodes Metals, and diſſolves Stones, as Vinegar, *Aqua fortis*, Spirit of Wine, *&c.* It may be taken alſo for the *Caput mortuum*, which is left after Diſtillation.

Mentagra is a ſort of wild Tetter or Ring-worm, which was not known in *Claudius*'s days.

Meſaræum, the ſame that *Meſenterium*; whence its Veſſels are called as well Meſaraick, as Meſenterick.

Meſaraica vaſa, ſee in *Meſaræum*.

Meſenteria vaſa, ſee *Meſaræon*.

Meſenterium is the Membrane of the *Peritonæum* doubled, enriched with Glandules, Nerves, Arteries, Veins, Chyliferous and Lymphatick Veſſels; it is in the middle of the Abdomen, and contains the Inteſtines in a wonderful manner. It has a great Glandule in the middle called *Pancreas Aſellii*; about which are ſeveral other leſs Glandules, to which the milky Veſſels of the firſt rank tend from the Inteſtines, and Lymphatick Veſſels from the Liver and other Parts; from theſe Glandules again the milky Veſſels of the ſecond rank aſcend to the Veſſel that carries the Maſs of Chyle, and diſcharge themſelves into it.

Meſeræum, ſee *Meſaræum* and *Meſenterium*.

Meſocolon is that part of the Meſentery which is continued to the great Guts.

Meſonuctium is the middle of the Night.

Meſopleurii are the intercoſtal Muſcles, twenty two on each ſide, eleven external, and as many internal.

Metabole is a change of Time, Air, or Diſeaſes.

Metacarpus and *Metacarpium* is the back of the Hand, made of four oblong little Bones, which expand the Palm of the Hand, and they are called *Poſt-Brachialia.*

Metacondyli are the utmoſt Bones of the Fingers.

Metalepticus is a Metaleptick Motion of the Muſcles.

Metallum, Mettal, is a ſolid, rigid Subſtance, found in Mountains and ſubterraneous Cavities. The ſeveral ſorts of them are comprehended in this Verſe.

Sol, *Mars*, *Luna*, *Venus*, *Saturnus*, *Jupiter*, *Hermes.*

Gold is the moſt ſolid Metal, the Tincture whereof is highly extolled by the Chymiſts.

Metallurgus, or *Metallicus*, is one who ſearches after Metalls, as the Chymiſts.

Metapedium, the ſame in the Foot, that *Metacarpus* is in the Hand.

Metaphrenum is that part of the Back which comes after the *Diaphragme.*

Metaptoſis is the degenerating of one Diſeaſe into another, as of a Quartane Ague into a Tertian; and on the contrary, of an Apoplexy into a Palſy, *&c.*

Metaſtaſis is when a Diſeaſe goes from one part to another; which happens to Apoplectick People, when the Matter which affects the Brain,

Brain is tranſlated to the Nerves.

Metaſyncriſis is the Operation of a Medicine externally applied, which fetches out the Humours from their cloſeſt Receſſes.

Metatarſus are the five little Bones of the Foot, connected to the Bones of the firſt part of the Foot, which immediately ſucceeds the Leg.

Methodica Medicina is that which was invented by *Themiſon Laodiceus*, and improved by *Theſſalus Trallianus*, who ſaid that the Art might be learned in ſix Months time.

Methodus is a part of Phyſick whereby Remedies are found out by Indications for the Reſtauration of Health.

Metopum is the Fore-head.

Metrenchyta is an Inſtrument wherewith Liquors are injected into the Womb.

Miaſma is a contagious Infection in the Blood and Spirits, as in the Plague and Scurvy.

Microcoſmus, Man is called the little World as a Compendium of the greater.

Microphthalmus is one who has little Eyes from his Birth.

Miliaris herpes, ſee *Herpes*.

Miſerere mei, or *Chordapſus*, is a moſt vehement Pain in the Guts, proceeding from an Inflammation of them, or Involution and the periſtaltick Motion inverſed; whence the Excrements are diſcharged by the Mouth. It is called alſo *Volvulus*.

Mitella is a Swathe that holds up the Arm when it is hurt or wounded.

Miva is the Fleſh or Pulp of a Quince boiled up with Sugar into a thick Conſiſtence.

Mixtura is a *ſolid* or *liquid* Subſtance mixed together of ſeveral Medicines. Mixtures are very different according to the ſcope of the Phyſician; they are taken eſpecially in Drops or Spoonfuls, and ſometimes in Draughts. They are made either of Liquors only, ſuch as are diſtilled Waters, Spirits, and Oils, any way mixed together, as Waters with Waters, Oil with Oil, Waters with Spirits, *&c.* or of Liquors with convenient Syrups, Pouders, Confections, Opiates, all of them together, or only ſome.

Mna, or *Mina*, an *Attick Mna* contains an hundred Drams, or twelve Ounces and an half; the *Roman*, ninety ſix Drams, or twelve Ounces; the *Alexandrian*, an hundred and ſixty Drams, or twenty Ounces.

Modiolus, *Trepanum*, or *Anabaptiſton*, is an Inſtrument which they uſe in profound Corruptions, Contuſions, Cuts and Fractures of Bones, not eaſily, tho to be, applied; unleſs, 1. The Chips and Prominences of the Bones prick. 2. When the upper Table is entire, but depreſſed, and the lower broken. 3. When the extravaſated Blood would choak a Man with Corruption. The manner of perforating is thus: When the Hairs are ſhaven off, the Skin is to be cut to the *Pericranium*, avoiding as prudently as may be the Muſcles of the Temples and the Sutures, and for this time the Wound is to be bound up, unleſs there be ſo little Blood ſpilt, that the Membrane, called *Pericranium*, may at the ſame time be pulled off from the Scull:

Then

Then after a few Hours you may ſtop the Ears of the Patient, and take one of theſe Inſtruments called a *Maſculine Modiolus*, whoſe point is to be fixed in the Skull, but ſo far off the Fracture, that it touch it not, much leſs the Suture, with its Teeth; tho ſome never avoid the Sutures, and aſſure us that they have perforated them as ſucceſsfully as any other part: Then hold the Inſtrument faſt with the left-hand, and turn it round with the right, till you have cut out a pretty deep Circle: After this take a *Feminine Modiolus* (which has no point in the middle) and turn it round as before: In the mean time take away the Duſt that proceeds from the Perforation, and moiſten the Inſtrument in Oil and Water to make it cool and ſlippery: The Blood that appears will ſhew that you are now gone as deep as the ſecond Table, *i. e.* beyond the Scull to the Meninx, and then you muſt preſs very gently, leſt the Membrane of the Brain be unadviſedly hurt; when the Bone begins to wag, put ſomething in betwixt the ſides of the Wound, looſen it, and take it out with a pair of Chirurgeons Pincers.

Mola, *Patella*, or *Rotula*, is a round and broad Bone, at the joynting of the Thigh and Leg, where the Knee, excepting this Bone, is begirt with a Membranous Ligament.

Mola carnea, is a fleſhy, and ſometimes a ſpungy Subſtance without Bones or Bowels; it is often black like concreted Blood; and ſometimes extream hard, preternaturally brought into the World inſtead of a *Fœtus*.

Molares, or *Maxillares Dentes*; ſee *Dentes*.

Mollientia; ſee *Emollientia.*

Melopes, *Vibices*, *Enchymoma*, *Sugillationes*, all ſignify the ſame thing; red Spots like thoſe which remain in the Skin after beating, in malignant and peſtilential Fevers.

Molynſis, the ſame that *Miaſma.*

Monocolum is the Gut *Cæum.*

Monohemera are Diſeaſes that are cured in one day.

Monopagia, ſee *Monopegia.*

Menopegia is a ſharp Pain in the Head, afflicting one ſingle place.

Mons Veneris is the upper part of a Woman's Secrets, ſomething higher than the reſt.

Morbilli, the Meazles, are red Spots which proceed from an aerial Contagion in the Blood, they neither ſwell nor are ſuppurated, and differ only in degree from the Small-pox.

Morbus, a Diſeaſe, is ſuch a Conſtitution of Body as renders us inapt for the due performance of our Actions: Or, it is an ill Conſtitution in a Man which hurts any of our Faculties, according to *Sylvius de le Boe.* Diſeaſes are twofold, either from an *ill Conformation*, or an *Indiſpoſition:* An ill Conformation is ſix-fold, for it conſiſts in Number, Magnitude, Figure, Cavity, Surface and Situation: Indiſpoſition is either occult or manifeſt; the Occult is poyſoned, contagious, and peſtilent; the Manifeſt s either ſimple, as hot, cold, moiſt, dry, *&c.* or compound, when more Qualities than one are peccant at once, as cold and moiſt, hot and moiſt, *&c.* There's a Diſeaſe by *Idiipothia*, peculiar to ones ſelf, by *Protopathia*, when one has

has it firſt, by *Deuteropathia*, at ſecond hand, and by Sympathy. Alſo Diſeaſes are ſimple or compound, gentle or malignant, ſhort, long, acute, continued, intermittent, hereditary, native, Pituitous, bilious, melancholy, Summer, Winter, Autumnal, Epidemick, *&c.*

Morbus Regius, the ſame that *Icterus.*

Moretum is a ſort of Drink which our Women uſe much when they think they have conceived, for they are perſwaded that it ſpoils a falſe Conception and ſtrengthens a true one: It is ſo called from the Mulberries they put in it.

Moria, Dulneſs or Folly, or Stupidity, is a defect of Judgment and Underſtanding; it proceeds chiefly from lack of Imagination and Memory.

Moroſis, the ſame that *Moria.*

Morphæa, the ſame that *Alphus.*

Morſelli, the ſame that *Morſuli.*

Morſuli, Tabellæ, they are Medicines of a ſquare Figure for the moſt part, made of Powders and the like mixed with Sugar diſſolved and poured upon a wooden, ſtone, or brazen Table, to be conſolidated.

Morſus canis rabidi, the ſame that *Cynanthropia.*

Mortariola, are the Caverns wherein the Teeth are lodged.

Morum, the ſame that *Pladaroſis.*

Motos is a peice of Linnen teezed like Wool, which is put into Ulcers, and ſtops a Flux of Blood.

Motus Periſtalticus, ſee *Periſtalticus.*

Muccus, the ſame that *Mucus.*

Mucago

Mucago is a viſcous Extraction, made of Seeds, Gums, Roots, *&c.* with Water.

Mucilago, the ſame that *Mucago*.

Mucro cordis, or *Apex*, is the lower pointed end of the Heart.

Mucronatum os, ſee *Enſiformis Cartilago*.

Mucus, we call it Snot, is a liquid, thick, and viſcous Excrement, which flows from the *Proceſſus Papillares* by the *Os Cribriforme* to the Noſtrils and Palate.

Muliebria, ſee *Cunnus*.

Muſcæ caput, the ſame that *Myocephalum*.

Muſculus, a Muſcle, is an organical part furniſhed with two Tendons, and a fibrous or fleſhy Belly or middle part: Its Office is to move the Members that are contiguous to it. This Motion or Contraction is performed by the flowing of the Animal Spirits from the Brain to the Tendons by the Nerves, and thence to the middle of the Muſcles, where they contract them, and when that is done, recede to the Muſcles again. The Antients divided the Body of a Muſcle into the Head, Belly, and Tail; in which diviſion they called the Extremity of the Muſcle, connected to that part towards which the Contraction was made, the Head; the end or part of the Muſcle, inſerted into that part which was to be moved, the Tail; and laſtly the intermediate part of the Muſcle, which is more ſwell'd with Fleſh, they called the Belly; and then in the performance of Motion they ſuppoſed the Muſcle was ſwell'd about the Head and Belly, and conſequently ſhortned in its length, ſo that it drew the Member, to which it was faſtned, near to it.

But

But how this was done they ſay not. Muſcles are deſtined either to the uſe of Cavities, or Limbs, and are diverſly denominated from their Shapes, Places where they are, and Actions they perform.

Mycteres are the Noſtrils, or the Receptacles of pituitous Humors, which diſtil out of the Brain by the *Proceſſus Papillares*, the Extremities of the *Olfactory* Nerves.

Mydeſis is Corruption or Rottenneſs from too much moiſture.

Mydriaſis is a too great Dilatation of the *Pupil* of the Eye which makes the Sight dim.

Myelos the Marrow of the Bones, or of the Brain, or Spinal Marrow.

Myle, the ſame that *Molagenu*.

Myloglosſum is a pair of Muſcles which ariſe about the back ſide of the grinding Teeth, and are inſerted into the Ligament of the Tongue, and are ſaid to turn the Tongue upwards.

Mylphæ ſignify the falling off of the Hairs of the Eye-lids: Alſo Medicines againſt the falling off of Hair.

Myocephalum is the falling of the *Tunica uvea* juſt begun, like the Head of a Fly, whence it has its Name.

Myodes platyſma is a broad muſculous Expanſion in the Neck, proceeding there from a ſort of a fat Membrane.

Myologia is a Deſcription of Muſcles.

Myopia, is a certain Dimneſs of ſight in diſtant Objects, and yet a Perſpicacity in things near at hand. Purblindneſs.

Myopi-

Myopiaſis, the ſame that *Myopia*.

Myops is one that is Purblind; which is occaſioned by this, that the Sun-beams, entring in too great a quantity, repreſent the Object confuſedly in the Brain.

Myrach, is an *Arabian* Word, and ſignifies the ſame that *Epigaſtrium*.

Myracopum is an Ointment that takes away Wearineſs.

Myrmecia is a ſort of Wart; they are harder and lower than thoſe fleſhy Tumors called *Thymi*, take deeper Root, and occaſion greater Pain, broad below, ſmall at top, and emit leſs Blood. They are ſcarce ever bigger than a ſort of Pulſe called *Lupines*. They breed in the Palms of the Hand, or the ſole of the Foot.

Myrinx, the ſame that *Tympanum*.

Myron, the ſame that *Unguentum*.

Myropola, is one that ſells Ointments.

Myrtum is a little piece of Fleſh in a Womans Secrets, about the Cleft, proceeding from a Corrugation of the *Vagina*.

Myſtax is the upper Lip and the Hairs upon it.

Myurus is a mutilated Pulſe, increaſing or decreaſing gradually.

Myxa is Snot, a pituitous Humour, which deſcends from the Extremity of the *olfactory* Nerves to the Noſtrils.

N.

Nævi, Moles, are certain native Spots, and are two-fold, either plain, or protuberant, different in ſhape and colour. They happen to Child-bearing Women from a falſe Imagination, Drunkenneſs, Extaſy, *&c.*

Narcoſis is a privation of Senſe, as in a Palſy, or in taking of *Opium*, *&c.*

Narcotica are Medicines that ſtupify, and allay Pain.

Naſalia, the ſame that *Errhina.*

Naſcalia, are little globular Bodies which are put into the Neck of the Matrix, made of the ſame ſubſtance as *Peſſaria*: ſee *Peſſaria.*

Nata, the ſame that *Natta.*

Nates cerebri are two round Prominences, behind the Beds of the *Optick* Nerves, which grow to the upper part of the Marrowy Subſtance, they are ſmall in Men, and larger in Brutes.

Natta is a great ſoft Tumor, without Pain and Colour, which grows eſpecially in the Back, yet ſometimes in the Shoulders; its Root is ſlender, yet it encreaſes ſo prodigiouſly that it will grow as big as a Melon, or a Gourd; it is made of fat Matter; and therefore ought to be reckoned amongſt the *Steatomata.* See *Steatomata.*

Natura, the ſame that *Cunnus.*

Naturalis facultas, a natural Faculty, is an Action depending chiefly upon the *Cerebellum*, whereby the Body, without our notice, is nouriſhed, encreaſed, and preſerved by the Blood and

and Animal Spirits; upon which likewiſe all Excretions, Digeſtions, and Generations depend.

Naviculare os, called alſo *Cymbiforme*, is the third Bone in each Foot, in that part of it which immediately ſucceeds the Leg.

Necroſis is a black and blew Mark in any part.

Nectar is the drink of the Gods, as *Ambroſia* is their drink. But with Phyſicians it ſignifies rather a Medicinal Drink, but with a moſt delicious colour, taſte and ſmell.

Nemomena, ſee *Nomas*.

Nepenthes, *Opiate Laudunum*, a Medicine worthy indeed of Praiſe. It ſignifies as much as without Pain and Trouble, and by reaſon of the incomparably admired Effects it produces, highly deſerves the Name of *Laudunum* (a Word importing Praiſe.) *Nepenthes* they ſay was *Helen*'s Remedy, wherewith ſhe expelled all Sorrow from her Heart, and waxed merry and cheerful.

Nephela are ſmall white Spots upon the Eyes. Alſo little Clouds as it were that ſwim in the middle of Urine; likewiſe little white Spots in the ſurface of the Nails like little Clouds.

Nephritica are Medicines againſt the Diſeaſes of the Reins.

Nephriticus is one who is troubled with a Diſeaſe in the Reins.

Nephritis is a Pain in the Reins, proceeding either from an ill Diſpoſition, or an Inflammation, or from the Stone and Gravel, accompanied with Vomiting and Stretching of the Thigh.

Nephros is a Kidney, on each ſide of the *Abdomen* one, placed about the Loins under the Liver and Spleen; it is ſhaped like a Kidney Bean:

Its

Its Subſtance is made up of a great company of little Conduits. On both ſides it receives the *Serum* from the Glandules which border upon the Arteries, and carries it to the little Bodies in the Reins called *Caruncule Papillares* (which ſee) that ſo it may be diſcharged by the *Pelvis*, the Baſin, the Ureters, the Bladder, *&c.*

Nervus, a Nerve, is a fibrous, round, long, white, porous Subſtance like an *Indian* Cane, which conveys the Animal Spirits to make the parts of the Body moveable and ſenſible. Ten pair of Nerves proceed from the oblongated Marrow within the Scull: As the Odoratory, and Opthalmick Nerve, that which moves the Eyes; the Pathetick, the Guſtatory, or that which perceives Taſtes; the Nerve called *Timidus* or fearful, that which ſerves the Organ of Hearing; the *Parvagum*, that which moves the Tongue, and the Muſcles of the Neck. The Ancients only acknowledg Seven pair within the Scull. Below the Scull they reckon Thirty pair; ſeven from the Spinal Marrow in the Neck; twelve from the ſame in the Back; five from the Loins, and ſix from the *Os Sacrum*: All the Nerves below the Scull proceed from the Spinal Marrow, which paſs through the holes in the ſides of the Vertebres, and are deſigned for the uſe of the Limbs and great Cavities. A Nerve, a Tendon, and a Ligament are impertinently taken for one and the ſame thing by Chirurgeons.

Neurodes is a ſort of lingring Fever, ſo called by the moſt Learned *Willis*; becauſe that the nervous Juice, departing from its own right natural Craſis

Craſis, becomes the occaſion of an *Atrophæ*.

Neurologia is an elegant Deſcription of the Nerves, which *Willis* has performed beyond any Man whatſoever.

Neuron, the ſame that *Nervus*.

Neurotica are Remedies againſt the Diſeaſes of the Nerves.

Neurotomia is an Anatomical Section of Nerves; alſo a pricking of Nerves.

Neurotomus is one who is troubled with a pricking of the Nerves. Or one who diſſects them Anatomically.

Neuritica, the ſame that *Neurotica*.

Nidroſa Dyſpepſia, ſee *Dyſpepſia*.

Nidus, the ſame that *Focus*.

Noctambulo, or *Noctambulus*, is one who walks in his Sleep, opens Doors and Windows, and goes over the higheſt and moſt dangerous Places without perceiving it: The Cauſe of it is hardly to be given, unleſs Sleep be divided into Total and Partial; the Total is common ordinary Sleep, but the Partial takes place in this caſe, becauſe that Objects are ſeen indeed, and are offered to the common Senſory, but penetrate not to the place of Imagination, ſo that they may be perceived.

Nodulus, *Nodus*, is a Bag of ſuitable Ingredients as the Diſeaſe requires, put into Beer or Wine, the Tincture whereof the Patient is to drink.

Nodus, the ſame that *Ganglion* and *Nodulus*.

Noli me tangere is a ſort of Canker in the Face, eſpecially above the Chin. There ariſes a Tumour or Ulcer about the Mouth and Noſe, like an

an exulcerated Canker, which grows ſlowly at the beginning, like a little Pimple; it remains a whole Year; otherwiſe is leſs troubleſome than a Canker, which gnaws and eats more in one Day than a *Noli me tangere* doth in a Month.

Nomas is a putrid Ulcer that feeds upon the parts.

Noſocomium is an Hoſpital for poor ſick People, where they are attended, and cured, if poſſible.

Noſologia, the ſame that *Pathalogia*.

Noſos, the ſame that *Morbus*.

Notæ materna, the ſame that *Nævus*.

Nothæ coſtæ are the five loweſt Ribs on each Side, called Baſtard Ribs, ſo called becauſe they do do not join with the Breaſt-Bone as other Ribs, nor are as the others Boney but Cartilaginous. Diſeaſes are likewiſe called *Nothi*, or Baſtard, which exceed the ordinary and common Rule; as tertian, quartane, or quotidian Baſtard Agues; a Baſtard Pluriſy *&c.*

Nothus is the Back, the back part of the Cheſt.

Novacula is a Chirurgeons Knife, the ſhape whereof differs according to the difference of Operations: And therefore can hardly be deſcribed.

Nubeculæ are little light Particles which mutually, but looſely, cloſe with one another, and ſwim upon the Urine.

Nucha is the hinder part, or nap of the Neck, called *Cervix*.

Nucioſitas, the ſame that *Myopia*.

Numero, not only Fruits and Seeds are meaſured by Number, but likewiſe the parts of Animals, as Yolks of Eggs. It is commonly noted thus, *N°* or *Num.*

Nutrimentum, the ſame that *Alimentum.*

Nutritio is a natural Increaſe, whereby that which continually decays of any corporeal Subſtance, is repaired by convenient Nouriſhment.

Nux is a ſort of Pain in the Head, which afflicts a place about as big as a Nut; as an *Ovum*, a *Clavus*, and other ſorts.

Nychthemerum is four and twenty hours ſpace.

Nyctalopia is two-fold: the firſt is a Dimneſs of Sight in the Night, or in dark Places, without any Impediment in the Light: The other is a Dimneſs in the Light, and clear Sight in the Night, or in Shades.

Nymphæ are little pieces of Fleſh in a Woman's Secrets. So called becauſe they ſtand near the Water that comes out of the Bladder. Alſo the hollowneſs or void ſpace in the nether Lip.

Nymphomania, the ſame that *Furor Uterinus.*

Nymphotomia is a cutting off the *Nymphæ*, the too great Protuberance whereof in marriageable Virgins ſometimes hinders the Enjoyment, or at leaſt renders it difficult. The *Egyptians* cut them frequently.

Obelea

O.

Obelæa is the *Sagittalis* Suture in the Scull (ſee *Sagittalis*) which touches the *Coronalis* Suture forward, and the *Lamdoides* backward; for it is made of the mutual Conjunction of the Bones of the Forehead.

Oblatæ Laxativæ & Purgantes are made of Meal with Sugar and purging Ingredients.

Oblivio, Forgetfulneſs, is a loſs of the Ideas of Things once perceived out of the Brain. Which happens when things make but a light Impreſſion upon the Brain; as a light Motion is ſcarce perceived, ſo a light Impreſſion eaſily decays.

Obolus is half a Scruple; it weighs ten Grains: Phyſitians mark it thus ℈, but now the *Hollanders* do not uſe this Character.

Obſtructio is a ſhutting up of the Paſſages of the Body either by Contraction, or by ſome foreign Body that has entered within them.

Occiput is the hinder part of the Scull.

Ochema is a Liquor or Vehicle wherewith Medicines are mixed.

Ochthodes are Ulcers whoſe ſides are callous, or of the nature of Warts, but not malignant.

Oculares dentes, the Eye-Teeth: The ſame that *Cynodontes*.

Oculus, the Eye, is the external Organ of Sight; it is compounded of ſix Muſcles, to wit of two Direct, and as many Tranſverſe, to which a ſeventh is added in Brutes. It has ſeven Tunics, the *Adnata*, *Innominata*, *Cornea*, *Uvea*,

Retiformis, *Chryſtallina*, and *Vitrea*. It has alſo the *Optick* Nerve, the *Iris*, and the *Pupilla*. See them ſingly in their proper places.

Oculi are the forerunners of Flowers, which are likewiſe called *Gemmæ*, Buds.

Odaxiſmus is the itching of the Gums, when Children breed Teeth.

Odontagra, ſee *Forfex*.

Odonthalgia is the Teeth-ach; which is cauſed by black rotten Teeth, or an Efferveſcence of fixed and acid Salt; and therefore it is called the Gout in the Teeth. Cold alſo will cauſe it.

Odontiaſis, the ſame that *Dentitio*, and *Odontophyia*.

Odontica are Medicines againſt Pains in the Teeth.

Odontoides, that which is like a Tooth; as the Tooth of the ſecond Vertebre, and of other Bones.

Odontophyja, breeding of Teeth.

Odoramentum is a Medicine applyed for its Smell. It is compounded of *Landanum*, *Storax*, *Benzoin*, *Muſk*, *Civet*, *&c.*

Odoratus, the Smell, is a Sence whereby odoriferous Effluviums are offered and repreſented to the common Senſory, from the Motion and Irritation of Nerves, implanted in the Membranes of the Noſe.

Oeconomia is the management of Family-Concerns.

Oedema is ſometimes taken in a large Sence by *Hippocrates*, for any Tumor, but ſtrictly for a white, ſoft, inſenſible Tumor proceeding from pitu-

pituitous Matter heaped up together. It has no Pulſe, and yields eaſily to the Fingers. It may proceed likewiſe in ſome meaſure from the *Lympha* or nutritious Juice extravaſated and turned into a Gelly.

Oenoides is diluted Wine, or a Liquor Analogous to Wine.

Oenomel is Wine and Honey.

Oeſophagæus is a Muſcle that cloſes the Gullet, called Sphincter.

Oeſophagus, the Gullet, is a membranaceous Pipe reaching from the Palate to the Stomach, whereby the Meat, chawed in the Mouth and mixed with the Juice there, paſſes to the Ventricle: It has three Tunics; the *outermoſt* or *membranaceous* Tunic, which comes from the *Peritonæum*, or inner rine of the Belly, and clothes the Ventricle. The innermoſt is *Muſculous*; the whole *Oeſophagus* ſeems to conſiſt of two Muſcles, which with their oppoſite Fibres croſſing one another make four *Parallelograms*. The Third is altogether *Nervous*, which is covered on the inſide with an hairy ſort of Coat, and which may paſs for a fourth Tunic.

Oeſypus, the Filth and Greaſineſs of Sheep, proceeding of Sweat, and cleaving faſt to their Wooll. Therefore they are miſtaken who take it to ſignify the little Clods of Dung that ſtick to their Wooll.

Olecranum, or *Ancon*, is the greater Proceſs of the firſt Bone of the Cubit called *Ulna*. Alſo the upper part of the Shoulder.

Olecranus, the ſame that *Anconæus*.

Olfactus, the ſame that *Odoratus*.

Oligophoros is a ſmall Wine, with few Spirits.

Oligotrophia is a Decreaſe of Nutrition.

Oligotrophus is Meat that nouriſhes little, to which is oppoſed *Polytrophus*, that which affords much Nouriſhment.

Omentum, *Reticulum*, the Cawle, is a double Membrane ſpread upon the Inteſtines, interwoven with Fat and Veſſels like a Fiſher's Net, enriched alſo with two or three Glandules, annexed to the Stomach, the Gut *Colon*, and the *Pancreas*, and uſeful to cheriſh the Inteſtines with its warmth: It hath ſome milky and Lymphatic Veſſels, as alſo a great many *Ductus*'s and little Bags of Fat, concerning which ſee our *Reformed Anatomy*.

Omoplata, and *Homoplata*, the ſame that *Scapula*.

Omphalocele is a Rupture about the Navel, to wit, when the Cawle or Inteſtines are protuberant in that part: Which happens from a Relaxation, or burſting of the *Peritonæum*, the inner rine of the Belly.

Omphalos, ſee *Umbilicus*.

Onyx, ſee *Unguis*.

Ophiaſis is when the Hairs grow thin and fall off here and there, ſo that they leave the Head ſpotted like a Serpent.

Opthalmia is an Inflammation of the Tunics of the Eyes, proceeding from arterious Blood collected and extravaſated there, becauſe it cannot return by the Veins.

Opiata, or *Electuarium*, is a Medicine taken inwardly, of a conſiſtence like to thoſe Opiates in

in the Shops, (Triacle or Mithridate) and is made up into ſeveral Doſes of ſeveral Ingredients mixed with Honey or Syrup.

Opiatum is a Medicine in form of an Electuary with Opiate mixed in it: As Triacle, Mithridate, Dias-Cordium, *&c.*

Opiologia is a Deſcription of *Opium.*

Opiſthotonus, or *Tetanus*, is a kind of Cramp, or ſtretching of the Muſcle of the Neck backwards; which proceeds ſometimes from a Palſy of the Muſcles in the Neck, whereupon the Antagoniſts or oppoſite Muſcles move the intermediate parts too much; or from a ſharp and ſerous Matter in the Tendons; or from the Animal Spirits which enter the Fleſhy Pipes more than is uſual and will not eaſily recede, ſo that the parts are ſwelled and wrinkled up.

Opium is the condenſed Juice of Poppies; the pureſt *Opium* is made of white Drops.

Opticus Nervus, or *Viſorius*, the Optic Nerve is that which carries the viſible Species from the Eye to the common Senſory. The Nerves of both Eyes proceed from the *Thalami* of the Optic Nerves, afterwards theſe Nerves come together, and as they enter the Scull ſeparate again. *Optica* are Medicines againſt Diſtempers of the Eyes.

Orchis is a Teſticle, whoſe Subſtance in Men is nothing elſe but a Contexture of very little Veſſels which make the Seed: But it is quite otherwiſe in Women; where they are made of ſeveral Membranes and little Fibres looſely united to one another, betwixt which ſeveral white Bodies are found, which are there either

naturally or preternaturally: The Teſticles of Women breed Eggs, and therefore they are rightly called *Ovaria*. They are alſo called *Teſtes*, *Colei*.

Orchotomus is a Gelder: One who gelds Animals that they cannot copulate.

Orexis is a Natural Appetite of Meat, which proceeds from an acid Ferment in the Ventricles that comes from the *Caliac* Arteries, with which the nervous Tunic of the Stomach and its Nerves are extraordinarily moved to covet Nouriſhment.

Organum is a part which requires a right and determinate and ſenſible Conformation to its conſtitution and the performance of its Actions; as an Arm, Muſcle, Heart, *&c.*

Orgaſmus is an *Impetus* and quick Motion of Blood or Spirits; as when the Animal Spirits ruſh violently upon the Nerves.

Oroboides is a ſubſiding in Urine, like to a kind of Pulſe called *Vetches*.

Orthocolon is a preternatural Rectitude of a Joint.

Orthopnæa is an ill Reſpiration, when the Perſon affected cannot breathe but with his Neck erect.

Os, a Bone, is an hard, dry, and cold Subſtance, conſiſting eſpecially of earthy and ſaline Particles, deſigned for the upholding of the Body, to render its Motion eaſy, and for a Fence for ſeveral parts. Some make their Number 249, others commonly 304, and others as many as the Days of the Year. Yet the number of them is uncertain, becauſe the Bones of Infants differ

differ from thoſe of Adult Perſons. Alſo becauſe the Bones called *Seſamoidea* (ſee them in their proper place) and the Teeth are not determined to a certain number in old Men and Adult Perſons. They are of different Shapes, ſome are round, others plain, acute, obtuſe, hollow, ſpungy, ſolid, oblong, triangular, *&c.* A Nut-Shell is alſo called *Oſſiculum.*

Oſcitatio, Yawning, is a certain light convulſive Motion of Muſcles which open the lower Jaw of the Face. Some look upon it as a light Motion whereby Excrementitious and Halituous Matter, which irritates the neighbouring parts, is expelled.

Oſcula are the openings of Veſſels at the end.

Oſculum uteri is the Cavity where Conception is made and the Mans Yard enters; it is ſo ſmall in Maids that it can only receive the bigneſs of a ſmall Pen we uſe for Writing Tables, and you cannot thruſt your leaſt Finger into it by any means; the Courſes flow out of it. It ſticks out in the Vagina, and is like the Mouth of a Tench, or, as *Galen* will rather have it, like the Nut of a Man's Yard; it has a tranſverſe cleft; in Virgins 'tis very ſmall, but grows bigger in Women who have had many Children; if it be too much ſtretched, or exulcerated, covered over with a Scarr, or too moiſt, Barrenneſs follows thereupon.

Oſteologia is a Deſcription of Bones.

Oſteon, ſee *Os.*

Oſtocopi, are Pains in the Bones, or rather in the Membranes and Nerves about the Bones: For Bones as ſuch are inſenſible.

Otalgia

Otalgia is a Pain in the Ears, whenceſoever it proceeds.

Otenchyta an auricular Clyſter. *Celſus* calls it, *Oegin.* A little Syringe or Squirt which injects Medicines into the Ears.

Otica are Medicines againſt Diſtempers in the Ears.

Ovarium is a Womans Teſticle.

Oviductus, the ſame that *Tuba Fallopiana.*

Ovum is a ſort of pain in the Head affecting a place about the bigneſs of an Egg.

Oxelæum is a mixture of Vinegar with Oyl.

Oxycratum is a mixture of Vinegar with Water, called *Puſca* or *Poſca.*

Oxydercica are Medicines which quicken the Sight.

Oxygala is ſowre Milk.

Oxymel is a compoſition of Vinegar and Honey, like a Syrup.

Oxyregmia is an acid ſowre Belch from the Stomach.

Oxyrhodinum is Vinegar of Roſes, mixed with Roſe Water, or ſo.

'ΟΞΥ' ΝΟ'ΣΗΜΑ, the ſame that *Morbus acutus.*

Ozæna is an Ulcer in the inſide of the Noſtrils that ſmells ill.

Pachin-

P.

Pachuntica are Medicines of a thickning nature, but withal cold, and full of thick and boughy parts, which if they are mix'd with a thin Juice, by joyning and ſtifning the Parts one with another, make a more Denſe and firm Compoſition as Bole-armoniack, Mill-duſt, Water-lillies, Almonds, Poppies, *&c.*

Pædotropica is a part of *Hygiena* that concerns the Management of Boys.

Palatum the Palate is the upper part of the Mouth, which becauſe it ſomewhat reſembles the upper part of an Houſe, is thence called the Roof of the Mouth.

Palliatio, or *Cura Palativa*, is a Medicine which helps (as much as is poſſible) incurable Diſeaſes by the Application of preſent Remedies.

Palindrome is a Diſeaſe into which one relapſes.

Palma is the inſide of a Man's Hand, which we call the Palm.

Palmus is a Shivering, or palpitation of the Heart, cauſed by a Convulſion, or Irritation of the Nerves; the cauſe whereof conſiſts in the Blood or nervous Juice, or in the Water in the Membrane that covers the Heart.

Palpebræ are the Coverings of the Eyes, made up of a Skin, a fleſhy Membrane, Muſcles, a Tunick, and another little Skin called *Tarſus*, with Hair upon the uppermoſt Skin: They are either the upper or the under Eye-lids.

Palpitatio

Palpitatio cordis naturalis, the natural Palpitation of the Heart, is in the Syſtole thereof, whilſt the Cone and the Sides are preſs'd together, the Baſis and the Roots of the Veſſels, being blown up with the Blood that gathers there, grows big and ſwoln. It oft proceeds from an extraordinary Contraction of the Heart, or a thick and irritating Matter which ſticks in the Heart.

Panacæa is a general ſort of Phyſick for all Diſeaſes indifferently; but I queſtion if there be any ſuch thing. Many People brag much of Tobacco, Tincture of the Sun, the Philoſophers-ſtone, vitriolated Tartar, *&c.*

Panaritium, vid. *Paronychia.*

Pancænus, vid. *Pandemius.*

Panchymagoga are purgative Medicines that expel all corrupt Humours.

Pancreas, the Sweet-bread, *Pancration*, *Pancreon*, *Callicreas*, *Callicreon*, *& Lactes*, are all ſynonimous. It is a conglomerated Glandule in the Abdomen, placed behind the Ventricle, and faſtened to the Gut *Duodenum*, and reaches as far as the Liver and the Spleen; the Uſe and Office thereof is to convey a volatile, Inſipid, and Lymphatick Juice, or as others will have it (for 'tis a diſputable Point) a ſomething acid Juice, by its own *Ductus* to the Gut *Duodenum*, in order to a farther Fermentation and Volatiliſation of the Chyle, and to attemperate and allay the Qualities of the Gall: It is the biggeſt Glandule in the whole Body, but bigger in a Dog than a Man.

Pandalea, as the modern Phyſicians call it, is the ſame with a ſolid Electuary, but that it remains *intire*, for the Sugar being rightly boiled is let grow hard; the Patient takes a piece of it like a Lambative; it only in the ſhape differs from Rolls and Morſels.

Pandemius is a Diſeaſe which is rife in ſome places or other.

Pandiculatio is a certain Dilatation and convulſive Diſtenſion of the Muſcles, by which the Vapours that annoy them are caſt off.

Panicus is a ſudden Fear or Conſternation.

Panniculus Carnoſus is a fat ſort of Membrane, in ſome parts thick and muſculous; in other parts thin, with many *Ductus*'s of Fat in it; it covers the whole Body.

Panus is a ſort of Botch or Sore under the Arm-pits, Jaws, Ears, and Groins, to wit, in the Glandulous Parts. It is alſo taken for *Phygethus*.

Papillæ Inteſtinorum are little Glandules wherewith the in-moſt Tunick of the Entrails is full, they ſoak in the percolated Chyle, and diſpenſe it to the lacteal Veins.

Papilla is a red Excreſcency in the middle of the Breaſt, in the Pores whereof are received all the milky Tubes or Pipes, proceeding from the Glandules of the Breaſts.

Papillarum proceſſus are the Extremities of the Olfactory Nerves, which convey the ſlimy, viſcous Humours by the Fibres, which perforate the *Os cribriforme* to the Noſtrils and Palate.

Papulæ, vid. *Puſtulæ*, alſo a kind of ſmall Pox. See *Exanthemata*.

Paracen-

Paracelſiſtica Med. *vid. Hermetica.*

Paracenteſis, or *Punctio*, is a Perforation of the Cheſt and Abdomen through a cuſpidate Channel: It hapens in the Breaſt when it is ſtuff'd with putrified Matter, or Water, and then there's a pricking in the ſide between the fifth and ſixth Vertebre. It happens in the *Abdomen*, when it is ſwell'd by a Dropſy near the white Seam in the *Abdomen*, in the Muſcles that either aſcend right or oblique. If a Man be ſtrong and has taken a Purge, and alſo his Lungs, and the reſt of his Entrails be uncorrupted, when the Navel doth protuberate, don't look another way, for there you muſt make the Incision; don't let Purulency and Water come out both together, for that were to kill the Patient, but one after the other, as in ſeven days a pound, or a pound and an half as the Patient can endure it: After the Operation is finiſhed, draw the Wound up with an aſtringent Plaiſter: If the inward Veſſels and Paſſages be broke through this pricking, it's to no purpoſe to endeavour the Cure.

Paracheteuſis, vid. *Derivatio.*

Paracmaſtica is a daily declining Feaver, alſo declining Age.

Paracme, vid. *in Acme.*

Parachynanche is an Inflammation with a continual Feaver and difficulty of Breathing, excited in the outward Muſcles of the Larynx.

Paralyſis is an Abolition of voluntary Motion, or Senſe, or both, either in all the Body, or only ſome part. It comes by either an Obſtruction, Obſciſſion, Contuſion, or preſſing of the Nerves,

or

or by an Indiſpoſition, or ill Conformity of the Muſcles.

Parameſus is the next Finger to the middle one, called the Ring-finger.

Paraphimoſis is a fault of the Yard, when the *Præputium*'s too ſhort; alſo a Narrowneſs and Contraction of the Womb.

Paraphrenitis is Madneſs accompanied with a continual Feaver through the Inflammation of the Midriff, with difficulty of breathing as the Ancients dream'd. But Dr. *Willis* has confuted this Opinion of it, and ſays the matter of it lies in the *Cerebellum*, whereby the Animal Spi- Spirits cannot flow, and thence the Midriff and Lungs are troubled.

Paraphroſyne is a ſlight ſort of Doting in the Imagination and Judgment.

Paraphlegia is a Palſy which ſeizeth all the parts of the Body below the Head, through an Obſtruction of the ſpinal Marrow.

Paraplexia, idem quod Paraplegia.

Pararythmus is a preternatural Breathing.

Paraſtata, vid. *Epididymis.*

Paraſanarche is an Inflammation of the Muſcles of the upper part of the *Æſophagus* with a continued Feaver.

Paremptoſis is a falling, as when Blood ſlides from the Heart into the great Artery.

Parencephalos, idem quod Cerebellum.

Perenchymata are Entrails by which the Blood paſſes for better Fermentation and Perfection, as the Lungs, Liver, Heart, and Spleen, *&c.* Sometimes *Parenchyma* is taken in a large Sence for all the Entrails.

Pariſthmia

Pariſthmia, or *Amygdalæ*, are two Glandules tied together by a broad ſlender Production, they have one common Cavity large and oval, opening into the Mouth; the Uſe they ſerve for is, to tranſmit a certain ſlimy or pituitous Matter into the Jaws and Mouth: They are called alſo *Tonſillæ*.

Paronychia is a preternatural Swelling in the Fingers end very troubleſome; it riſes from a ſharp, malign Humour, which can gnaw the Tendons Nerves, the Membrane about the Bone, and the very Bone it ſelf.

Parotides are Glandules behind the Ears, alſo a preternatural Swelling of thoſe Glandules.

Paroxyſmus a Fit, is part of the Period of Diſeaſes, whereby they encreaſe and grow worſe. It is either Ordinate, which returns at certain times, as in a Tertian Ague; or Inordinate, that has no certain time, but comes ſometimes one day, ſometims another, as the Erratick Ague.

Pars, a part, is a Piece of the whole ſerving each for their proper Uſes. The Parts are either ſenſible or inſenſible, ſpermatick or bloody, ſimilar, or the contrary; organical or inorganical, principal or inſervient.

Partus is the bringing forth of a Mature *Fœtus*, or Young, in natural Births. The *Fœtus* having broken the Membranes, turns his Head forward, and inclining it towards the neck of the Womb, ſtrives to get forth; the uſual manner is after nine Months; yet I have known ſome at *Amſterdam* born at ſeven Months, who have lived to fifty or ſixty.

Partus

Partus Cæsareus is when Children are forc'd for want of Passage to be cut out.

Partus difficilis, idem quod Dystocia.

Parylis is an Inflammation, Rottenness, or Excrescency besides the Gums.

Passio, vid. *Pathema.*

Pastillum is a sweet Ball compos'd of sweet Dust, Wax, the Gum-Storax, and *India*-Balsam with a little Goats-flower and Turpentine; it serves for Swelling.

Patella, vid. *Mola Genu.*

Pathema is all preternatural Conturbation wherewith our Body is molested.

Patheticus is the Nerve of the fourth pair within the Scull, as Dr. *Willis* saith, tho *Fallopius* reckons it one of the eighth pair.

Pathognomonicum is a proper separable Sign, which agrees only to such a thing, and to all of that kind, and tells the Essence of its Subject, and also lasts from the beginning to the end; as in a true Plurisy, there's always a continual Fever, hard Breathing, and Stitches, and a Cough.

Pathologia is a part of Physick that teacheth us the preternatural Constitution of a Man's Body.

Pathos, vid. *Pathema.*

Pectoralia pectoral Medicines, are such, as either by attenuating, or thinking, or allaying, render the Matter which causes coughing fit to be expectorated.

Pectus is the fore-most part of the Thorax reaching from the Neck-bone down to the Midriff.

Pediculoris Morbus, vid. *Phthiziasis.*

Pedium, vid. *Tarsus.*

Pelicanatio Chymica, vid. *Circulatio Chymica.*

Pelidnus is a black and blew Colour in the Face, frequent in Melancholick Men.

Pelvis is the place at the bottom of the Belly, wherein the Bladder and Womb are contain'd.

Pelvis Aurium, vid. *Cochlea.*

Pelvis Cerebri, vid. *Choana.*

Pelvis Renum is a membranous Veſſel or Receptacle in either Vein, which receives the Urine and pours it into the Bladder.

Pemphigodes Febris is a Spotted Fever; ſome ſay a windy, a flatulent Fever.

Penis is the Yard, made up of two nervous Bodies, the Channel, Nut, Skin and Foreskin, *&c.*

Penis Muliebris, vid. *Clytoris.*

Pepanſis is a rectifying and bringing to order of the vitiated and corrupt Humours.

Pepaſmus is a Concoction, or rather a Fermentation, or ripening of preternatural Humours; which is twofold, One tends to an end, as in an Inflammation; the Other hath no Fermentation, as when it cannot conquer the Diſeaſe.

Pepaſticum is a Medicine that allays and digeſts the Crudities.

Pepſis is the Concoction or Fermentation of the Humours and Meat in a Man's natural Conſtitution, as when Meat is turn'd into Chyle, and that into Blood.

Peracutiſſimus Morbus, vid. *Acutus M.*

Peracutus, vid. *Acutus.*

Perfecta Griſis, vid. *Criſis.*

Periamma is a Medicine which being tied about the Neck, is believ'd to expel Diſeaſes, eſpecially the Plague.

Periaptum, vid. *Periamma.*

Pericardium

Pericardium is a Membrane which ſurrounds the whole Subſtance of the Heart, and contains a Liquor in it to refrigerate the Heart.

Pericholus very Cholerick.

Pericranium is a Membrane which infolds the Scull.

Perinæum is the ligamentous Seam betwixt the Cod and the Fundament.

Periodus Morborum is the ſpace betwixt the coming of fits of Sickneſs in intermitting Diſeaſes.

Periodus Sanguinis is a continued Circulation of the Blood through the Body, which is thus. The Blood is carried out of the Arteries by Fibres, either of the Fleſh or of the Entrails, or the membranous parts to the Mouths of the greater Veins. Now we ſay that thoſe Fibres are terminated at the Mouths of the Veins, and implanted in them, as we ſee many other little Channels in the Veins; ſo the Blood, paſſing through theſe out of the Arteries, is preſently ſent to the Veins, that it may be carried back again to the right Ventricle of the Heart; and thence by an arterious Vein to the Lungs, in which after the Blood has been accended by ſome nitrous Particles, breathed in thither by the Air, it goes into the veinous Artery, thence into the left Ventricle of the Heart; which again empties it ſelf into the *Aorta* or great Artery; ſo that the Body may be nouriſhed and enliven'd, it goes into every part of it.

Perioſteum is a thin Membrane that incloſes immediately the Bones, except a few.

Peripheria is the Circumference of the Body, or any Entrail thereof.

Periphimoſis, vid. *Phimoſis.*

Peripneumonia is an Inflammation of the Lungs accompanied with a ſharp Fever, hard Breathing, a Cough, and an heavy Pain.

Periſiſtole is the time of Reſt between the Contraction and Dilatation of the Heart.

Periſtalticus Motus is a Crawling as it were of the Entrails, whereby the Excrements are voided. Alſo the motion of the Veſſels whereby Humours, as Water, Chyle, the Blood, *&c.* aſcend and deſcend.

Periſtromata are the ſick Mans Bed-clothes; alſo the Tunicks about the Entrails.

Peritonæum is a Membrane which cloaths the whole *Abdomen* on the inſide, and its Entrails on the outſide: It conſiſts of two Tunicks.

Perittoma is an Excrement in the Body, left after Digeſtion: Alſo the Reliques of Diſeaſes.

Pernio is a preternatural Swelling caus'd by the Winter Cold, eſpecially in the Hands and Feet, which at laſt breaks out.

Perona is alſo called *Fibula*, becauſe it joyns the Muſcles of the Leg, whence the firſt and ſecond Muſcle in the Leg is called *Peronæus.* It is the leſs and ſlenderer Bone, which is faſtened outwardly to the greater Bone of the Leg, called *Tibia.*

Peronæus, vid. *Perona.*

Perperacutus, vid. *Acutus.*

Paſſarium is an oblong Medicine, which being made like the middle Finger, is thruſt up into the neck of the Womb, and is good againſt ſeveral Diſeaſes incident to it.

Peſſulus, the ſame.

Peſſus, the ſame.

Peſtis

Peſtis the Plague, is an epidemick contagious Diſeaſe, ariſing from a poyſonous and too much exalted Nitre in the Air, which ſecretly takes a Man, extinguiſheth the Spirits, clods the Blood, deads the ſound parts, and is accompanied with Botches, Boils, and a train of other dreadful Symptomes.

Peſtaloides is a ſort of Urine which ſeems to have little Leaves or Scales in it.

Petechialis is a malignant Fever, call'd alſo *Pulicaris*, becauſe it makes the Skin look as tho it were Flea-bitten.

Petia is Stuff that certain Phyſicians Bags are made of.

Petigo, vid. *Lichen*.

Petroſum Os is the inſide of the Bones of the Temples, ſo called from the Hardneſs thereof.

Phacia, vid. *Lenticula*.

Phacos is a Spot in the Face like a Nit, whence it is called *Lenticula* and *Lentigo*.

Phacotos is a Chirurgical Inſtrument.

Phenomena are preternatural Appearances in the Body.

Phagadena is an exulcerate Cancer.

Phalacroſis is a falling off of the Hair.

Phalangoſis is a fault of the Eye-lids, when there are two rows of Hair, or when the Hair grows inward and offends the Eyes.

Phalanx is the Order and rank obſerved in the Finger-Bones.

Phantaſia is an internal Senſe or Imagination, whereby any thing is repreſented to the Mind, or impreſſed in it. It ſeems to be a certain Undulation, or waving of the Animal

Spirits in the middle of the Brain, which are afterwards expanded towards its Circumference.

Phantaſma is the ſame with *Phantaſia*.

Pharmacum is any ſort of Medicine againſt a Diſeaſe.

Pharmaceutica the ſame that *Pharmaca*.

Pharmacia is an art of collecting, chuſing, and compounding Medicines: The Apothecary's Art.

Pharmacopœa is the Doctrine, or a Deſcription of things phyſical in order to cure.

Pharmacopœus is a Man that underſtands to make up Medicines; he is called the Right-hand of a Phyſician, and a Surgeon the left.

Pharyngetrum is ſometimes uſed for the *Pharinx*, ſometimes for the Bone *Hyades*.

Pharyngotomia, vid. *Laryngotomia*.

Pharynx is the upper part of the Gullet, conſiſting of three pair of Muſcles.

Philtrum is the hollow dividing the upper Lip; alſo a Love-cup.

Phimoſis, the ſame that *Paraphimoſis*; alſo the Inverſion of the Eye-lids through an Inflammation.

Phleborragia is the breaking of a Vein.

Phlebotomia opening of a Vein.

Phlebotomus the Blood-letter; alſo an Inſtrument called a Phleme.

Phlegma is a ſlimy Excrement of the Blood, caus'd often by too much nitrous Air: It is likewiſe a watery diſtilled Liquor, oppoſite to ſpirituous Liquor; alſo thoſe Clouds which appear upon diſtilled Waters. *Hippocrates* uſes it often

often for an Inflammation: It is alſo the Diſeaſe of Hens, called the Pip, and is ſometimes taken for a viſcous Excretion.

Phlegmagoga are Medicines to drive away the Phlegme.

Phlegmaſia an Inflammation, Heat or Burning.

Phlegmatici thoſe that are much troubled with Phlegme.

Phlegmone is a Tumour of the Blood in the Fleſh or Muſcles, cauſing Heat, Redneſs, Beating and Pain.

Phlegmonodes is an Inflammation like the former.

Phlogoſis the ſame that *Phlegmone.*

Phlyctæna is a Pimple in the Skin; alſo a little Ulcer in the corneous Tunick of the Eye.

Phlyctenodes are hot watery Puſtules, like the former.

Phœnygmus is a Medicine that makes the Skin red.

Phrenes, vid. *Diaphragma.*

Phreneſis the ſame with *Phrenitis.*

Phrentiaſis the ſame.

Phrenetici Nervi are thoſe which belong to the Midriff.

Phrenetis is a Dotage with a continual Fever, often accompanied with Madneſs and Anger, proceeding from too much Heat in the Animal Spirits, not from the Inflammation of the Brain, as the Antients thought. *Willis* thus defines it, namely, an Inflammation of the whole ſenſitive Soul and Animal Spirits.

Phricodes is a dreadful Fever, whereby beſides the Heat, Men fancy terrible things.

Phtharticum is a corrupting Medicine.

Phthiraſis is the louſy Diſeaſe; alſo a skaly Scab of the Eye-brows.

Phthiſicus, a Man in a Conſumption.

Phthiſis a Conſumption of the whole Body, riſing from an Ulcer in the Lungs, accompanied with a ſlow continued Fever, ſmelling Breath and a Cough.

Phthoe, the ſame.

Phygethlon is a Swelling proceeding from an Inflammation of the Glandules, wherein Nature expels ſomething; as in the Plague about the Groins.

Phyma is a Swelling: There are five ſorts, *Verrucæ*, *Calli*, *Vari*, *Farunculi*, *& Hydroa*, or *Deſadationes*. Of which in their order. Others reckon it a Tumour in the Glandules only, which quickly ſuppurates.

Phymatodes, like the former.

Phyſema an Inflammation in any part of the Body, as a Tympany; alſo the Roſine of the Pine.

Phyſeſis, the ſame.

Phyſiognomica are Signs whereby we conjecture ſomething by the Countenance.

Phyſiognomia is the Art of knowing Natures.

Phyſiologia is a part of Phyſick, that teaches the Conſtitution of the Body, ſo far as it is ſound.

Phyſocele, vid. *Pneumatocele*.

Phyſodes that which is very flatulent.

Pia Mater, vid. *Mater tenuis*.

Pica, vid. *Citta*.

Picatio, vid. *Iropaciſmus*.

Picra, vid. *Hiera picra*.

Pichrocholus a Man troubled with a black Bile.

Pilula

Pilula is a ſolid Medicine, made like a little Ball of Powder, Gums, Extracts, &c. mixed with a glutinous Liquor.

Pili, the Hairs, are round, oblong, ſlender Bodies, conſiſting of much Sulphur and Earth; and of different Colours according to the difference of the Conſtitution: They grow out at the Pores of the Skin, that the vapours may may more eaſily exhale through them, as through ſo many little Tubes or Pipes. I have diſcovered through my Microſcope ſeveral little Knots or Valves in them.

Pinealis Glandula, vid. *Conarium.*

Pinguedo, vid. *Adeps.*

Pinna Auris is the upper and broader part of the Ear, called the Wing.

Pittacium is a little Cloth ſpread with a Medicine, and applied to the part affected.

Pituita, vid. *Phlegma.*

Pituitaria Glandula, vid. *Glandula pituitaria.*

Pityriaſis, vid. *Fupfurratio.*

Pityroides a ſetling in the Urine like Bran.

Placenta Uterina is a red Subſtance, like the Liver, full of Glandulous Kernels: It has an Artery and a Vein from the Navel-ſtring, and perhaps lymphatick Veſſels from the neighbouring parts; outwardly ſticks to the Womb, to either ſide indifferently, yet more commonly to the middle; within it is covered with the *Chorrium.* It has its nouriſhing Moiſture from the Poroſities of the Womb, (as it happens with the *Papillæ* of the Guts which drink in the Chyle and communicate it to the milky Veſſels) which through the Navel-vein feeds the Young. The ſuperfluous

ous part whereof the Arteries lodg in the *Amnion*, that the Young may be nouriſhed by its Mouth. The *Placenta* together with the Membranes is expelled after the Birth, and are called *Setundinæ*, *Secundines*.

Pladaroſis are little ſoft Tumors which grow under the Eye-lids.

Plagula, vid. *Splenia*.

Planta Noctis, vid. *Sudamina & Hydroa*.

Plaſtica Virtus is that which can form or faſhion any thing; it's an old ſaying and a ſure Refuge of Ignorance, for what the Ancients could not explain they called a plaſtick Virtue.

Platiſma is a broad Linnen-cloth put upon Sores.

Platyſma Myodes, vid. *Myodes*.

Plectrum, vid. *Cion*.

Plenitudo is when a Man has too much Blood: The ſame that *Plethora*.

Plerotica are Medicines that breed Fleſh and fill up Wounds.

Plethora, when there's more good Blood than's requiſite. It happens either to the Veſſels, when they are ſtretcht out and cannot hold all; or to the Strength, for ſometimes tho the Veſſels be not over full, the Strength is over loaded.

Plethoricus, a Man troubled with a *Plethora*.

Pleura is a Membrane that incloſes the Breaſts and its Entrails.

Pleuritis a Pleuriſy, is a Inflammation of the Membrane *Pleura*, and the intercoſtal Muſcles, attended with a continual Fever and Stitches in the Side, difficulty of Breathing, and ſometimes ſpitting Blood, and it's either a true Pleuriſy, this

this which we have deſcribed, or a baſtard Pleuriſy.

Pleuritis Notha a baſtard Pleuriſy, that differs in ſome things from the other.

Plexus choroides ſeems to hang over the pineal Glandule, as it were over a Button. It is an admirable Contexture of ſmall Arteries in the Brain like a Net.

Plexus nervoſus is when two or three Nerves meet together and jut out.

Plexus reticularis, vid. *Choroides.*

Plica is an epidemical Diſeaſe in *Polonia*, when their Hairs grow together like a Cow's Tail; beſides, they are crook'd-back'd, have looſe Joynts, it wrenches their Limbs and looſens them, breeds Lice, with other Symptoms.

Pleumaceola, vid. *Splenia.*

Pneumatocele is a windy Rupture, when the Skin of the Cods is diſtended with Wind.

Pneumatodes is a ſhort Breathing.

Pneumatoſis is the Generation of Animal Spirits, which is performed in the barky Subſtance of the Brain; the little Arteries there are emptied, and the Spirits diſtil, which after they are come as far as the middle of the Brain, they actuate and Invigorate all the Nerves.

Pneumatomphalus is a ſwelling in the Navel, got by Wind.

Pneumon, the Lungs.

Pnigalium, vid. *Epialtes.*

Pnigmus, Strangling or Choaking.

Podagra, vid. *Arthritis*, the Gout in the Feet.

Pollutio nocturna is an involuntary Pollution in the Night, cauſed by lecherous Dreams.

Polychro-

Polychronius is a Diſeaſe that holds a Man many Years or Months.

Polygophora are Drinks or Wines full of excellent Spirits.

Polypus is a Swelling in the hollow of the Noſtrils, and is twofold; either like a Tent, and goes by the general name of *Sarcoma*; or ſuch a one that has a great many diſtinct Branches or Feet, which extend either to the outſide of the Noſe or the inſide of the Mouth: Their Colour is white, oftentimes reddiſh, and ſometimes black and livid. Excreſcencies of this nature happen not only in the Noſtrils, but ſometimes in the Heart and in the Cavities of the thicker Membrane of the Brain.

Polytarcia, Corpulency.

Pompholigodes, Urine with many Bubbles upon it, which are frequent if the Body be puſt up or pained.

Pomum Adami is a Protuberance in the foreſide of the Throat; ſo called, becauſe 'tis commonly thought a piece of the Apple ſtuck in his Throat as part of his Puniſhment, and hence derived to his Poſterity.

Pondo a Pound-weight. *Joh. Rhodius* writes, That of all the *Roman* Weights and Meaſures, a Pound was the chief and Standard of the Reſt.

Poplitea Vena, a Vein that conſiſts of a double crural Branch, which being covered with Skin, reaches down the Back of the Leg even to the Heel.

Pori, Pores, are little unperceptible Holes in the Skin, through which Sweat and other vaporous Effluviums perſpire through the Body.

Porocele

Porocele is a Rupture proceeding from callous Matter, or the Stone.

Poromphalus is a brawny piece of Fleſh, or a Stone protuberant in the Navel.

Poroſis is the breeding of callous Matter.

Porotica are Medicines which by drying, thickening, and aſtringent Qualities turn part of the Nouriſhment into brawny callous Matter.

Porus bilarius, or *Hepaticus*, is a Channel which tranſmits the Bile from the Liver, by the common *Ductus* or Paſſage, into the Gut *Duodenum*, which Bile is ſegregated in the Liver, by the Intervention of ſome ſmall Glandules.

Porrigo, vid. *Furfurratio.*

Portæ Vena, vid. *Vena.*

Poſca, vid. *Oxycratum.*

Poſtbrachiale, vid. *Metacarpus.*

Potio, vid. *Hauſtus.*

Præcipitatio is a certain Subſiding and Reviviſcence of very ſmall Particles diſſolved in a convenient Liquor, by the Infuſion of another Liquor.

Præcordia are all the Entrails in the Cheſt, or Thorax.

Præfocatio Uterina, vid. *Hyſterica paſſio.*

Præparantia Med. vid. *Digerentia.*

Præparantia vaſa, the preparing Veſſels, are Veins and Arteries which go to the Teſticles and Epididymes (which ſee;) ſo called by the Ancients, thinking that they prepared the Seed: The Vein has ſeveral Branches and *Anaſtomoſes*; the Artery goes ſtreight on, but for two, or at the moſt three Diviſions, or Branches.

Præputium is the fore-Skin, alſo the Prominency of the *Clytoris.*

Præſepia

Præſepia the holes of either Jaw, wherein are contained the Teeth.

Preſervatoria Indicatio is a way whereby we prevent Diſeaſes.

Pregma, vid. *Bregma.*

Presbytia is a dimneſs of Sight in things nigh at hand, tho a Man ſee tolerably well things at a diſtance: Uſual with old Men.

Priapiſmus is a continual Erection of the Yard without Luſt: Alſo the Yard it ſelf.

Primores Dentes the fore-Teeth, wherewith we chaw our Meat, and which we ſhow in laughing.

Principes dies, vid. *Critici dies.*

Principia, vid. *Elementa.*

Probole, vid. *Apophiſia.*

Procatarctica is the pre-exiſtent Cauſe of a Diſeaſe, which co-operates with others that are ſubſequent; whether it be external or internal, as Anger, or Heat in the Air, which beget ill Juice in the Blood, and cauſe a Feaver.

Procatarxis, the ſame.

Proceſſus, vid. *Apophyſis.*

Proceſſus Peritonæi are as it were two oblong Pipes or Channels, reaching to the Skin of the Cods through the Holes of the Tendons of the oblique and tranſverſe Muſcles, in which Productions, or *Didymi*, as the Ancients call'd them, the ſeminary Veſſels deſcend and return towards the Stones they grow under and cover them.

Procidentia Ani, is a falling of the Gut *Rectum* by reaſon of too much looſeneſs through the Fundament.

Proci-

Procidentia uteri, is a relaxing of the inner Tunick of the *Vagina* of the Womb, which falls through the Privities, and was cut off by Phyſicians: Formerly, and even ſtill ſome think the Womb may fall down, but the Ligaments of the Womb hinder any ſuch fall.

Procondyli are the Bones of the Fingers next the back of the Hand.

Prodromus is a Diſeaſe that comes before a greater, as the ſtraitneſs of the Breaſt predicts a Conſumption, or the Rickets.

Productio, vid. *Apophyſis.*

Prægumena is an antecedent internal Cauſe of a Diſeaſe in the Body occaſioned by another, and ſo cauſing the Diſeaſe, that if it be taken away, the Diſeaſe may ſtill continue; as a *Plethora*, or ill Juice in the Blood, produced by an ill way of Diet, whence proceeds an Obſtruction of Veſſels and Paſſages, and a Conſtipation of the Entrails.

Prognoſis & Signa prognoſtica are Signs whereby we know what will become of the Patient.

Projectura, vid. *Apophyſis.*

Prolabia the outmoſt prominent parts of the Lips.

Prolapſus uteri, vid. *Uteri prolapſus.*

Prolepticus is a Diſeaſe always anticipating; ſo as if the Ague come to day at four of the Clock, then to Morrow one Hour ſooner, and ſo on.

Prophaſis is a Fore-knowledg in Diſeaſes; alſo an Occaſion or antecedent Cauſe.

Prophylactica is a part of that part of Phyſick called *Hygieina*, (or what reſpects the Preſervation

vation of Health) which gives notice of future but imminent Diſeaſes.

Prophylaxis, the ſame.

Propoma is a Drink made of Wine and Honey, or Sugar.

Propotiſma is the taking a Doſe.

Proptoſis is the falling down of ſome part, as of the Eye, the Caule, *&c.*

Proſpheromena are Meats or Medicines taken inwardly.

Proſphyſis is a Coalition, or growing together, as when two Fingers are connected to each other.

Proſtatæ, *Adſtantes*, or *Corpora glanduloſa*, are two Glandules under the ſeminal Bladders, near the Paſſage of the Seed, which (as may be gueſſed) *Lubricitates* the common Paſſage of the Seed and Urine, and is a Vehicle to the ſeminal Matter, and are ſaid to provoke the Titillation in Coition: Their Moiſture being conveyed by certain little Tubes, which terminate in the Paſſage near where the Seed is ejected, is emitted at the ſame time with it: The Learned *Bartholine* has obſerved ſome ſuch thing in Women.

Proſtethis is the fore-ſide of the Breaſt; alſo a fleſhy part in the Hollows of the Feet and Hands, and betwixt the Fingers.

Proſteſis a part of Surgery which fills up what is wanting; as we ſee in hollow and fiſtulous Ulcers fill'd up with Fleſh by Chirurgery.

Protopathia is a primary Diſeaſe, not caus'd by another.

Protuberantia, vid. *Apophyſis*.

Provo-

Provocatorii Dies, ſee *Critici Dies*, and *Intercalares*.

Pruna, ſee *Carbunculus*.

Pruritus, the Itch, is a dry Unevenneſs of the Skin cauſed by Saline fixed Particles, pricking the Skin, and kept in by others more retentive which cannot exhale.

Pſammiſmus, a Bath of dry and warm Sand, wherewith the Feet of Men in the Dropſy are dryed.

Pſammodea are ſandy and gravelly Matter in the Urine.

Pſammos, a Gravel which breeds in Mens Bodies, and is voided in Fits of the Stone.

Pſilothron is a Medicine wherewith Hairs are either taken out of the Body, or thinned, if they be extreme rough.

Pſoas are Muſcles of the Loins, which proceed from about the two lowermoſt Vertebres of the *Thorax*, and the three uppermoſt Vertebres of the Loins or Flank: They deſcend obliquely upon the *Rotator minor* of the Thigh, and bend the Thigh.

Pſora is a wild Scab that makes the Skin Scaly.

Pſoriaſis is a dry itching Scab of the Cods, which is often accompanied with an Exulceration.

Pſorica are Medicines againſt the Scab.

Pſorophthalmia is an itching Scab of the Eyes.

Pſyctica are cooling Medicines.

Pſydracia, according to *Paulus* and *Alexander*, are little Ulcers of the Skin of the Head, like thoſe which are wont to burn the Skin. *Celſus*

ſays, they are an hard ſort of Puſtle ſomething whitiſh, and acute, out of which is ſqueezed a moiſt Matter.

Pſydraces, according to others, are little Puſtles or Pimples, which break out upon the Skin, like Bubbles, by reaſon of the Winter cold.

Pſylothrum, ſee *Pſilothron*.

Ptarmica, or *Sternuta loria*, are thoſe things which being endowed with a more piercing Acrimony than their Errhinaceous Medicines, do ſo extreamly irritate and ſhrivel up the Membranes of the Brain, that it ſends forth the pituitous Humour at the Noſtrils in an extraordinary Meaſure.

Pterna, ſee *Calx*.

Pterygium is the Wing or round Riſing of the Noſe or Eye, or the Proceſs of the Bone *Sphenoides* which is like a Wing. Alſo a membranous Excreſcence above the horney Tunic of the Eye, called *Unguis* and *Ungula*, growing for the moſt part from the inner corner towards the Apple of the Eye, and often obſcuring it: Alſo the *Nymphæ* of a Womans ſecret Parts.

Pterygoides are the Proceſſes and Muſcles of the Wedg-like Bone.

Pteryſtaphylini are Muſcles of the peice of Fleſh in the Roof of the Mouth called *Gargareon*, which proceed from the Wing-like Proceſſes, and are terminated in the ſides of the *Uvula*, or *Gargareon*.

Ptyloſis is when the Brims of the Eye-lids being grown thick the Hairs of the Eye-Brows fall off.

Ptiſana, Ptiſan, is a Decoction of Barley husked,

husked, Liquoriſh, Raiſins.

Ptyaliſmus is a too great Spitting.

Ptyalon is Spit, or that Matter which is brought up from the Lungs by Coughing; for *Saliva* (which we Engliſh Spittle too) properly ſignifies the Moiſture which is excerned by the *Ductus Salivales*.

Ptyſma, ſee *Ptyalon*.

Pugillus is an handful of any Herbs. Others interpret it as much as may be taken up with three Fingers.

Pulmones, the Lungs, are Organs of Reſpiration. The Famous *Malpighius* makes the Subſtance of the Lungs (excepting the Nerves, a few Veſſels, and the Branches of the Wind-Pipe) to be nothing but an Heap of little Bladders, the contexture whereof is ſo ordered, that there's a Paſſage into them from the Wind-Pipe, and into one another; till they all open into the Membrane which clothes the Lungs. The uſe of the Lungs is to breathe withal, and to mix and accend the Blood with the Nitre they ſuck in.

Pulpa is the fleſhy part of Fruits, Roots, or other Bodies, which is extracted by Infuſion or Boyling, and paſſing through a Sive: As the Pulp of *Tamarinds*, *Caſſia*, *Althæa*, *Dates*, &c.

Pulſus, the Pulſe, is the immediate Index of the Heart, by the mediation whereof the Blood is diffuſed through the whole Body, and is differently affected thereby according to the different Influx of the Animal Spirits; the Motion whereof is chiefly to be attributed to the circular and direct Fibres. Others affirm it to be the Dilatation and Contraction of the Heart and Blood.

A Pulſe is either natural or preternatural; of the former we have ſpoken already; the latter is ſuch as is different according to the different Circumſtances of the Fibres and Animal Spirits, to wit, *ſtrong*, *weak*, *ſwift*, *ſlow*, *equal*, *unequal*, *intermittent*, &c.

Pulvilli, the ſame with *Splenia*.

Pulvis, ſee *Species*.

Punctum lachrymale, ſee *Lachrymale punctum*.

Punctum ſaliens, in the growth of an Egg you ſee a little Speck, or Cloud as it were, in the innermoſt Tunic of it, called *Amnios*, which growing gradually thicker, acquires a kind of ſlimy Matter, in the middle whereof you ſee firſt this *Punctum ſaliens* (a little Speck that ſeems to leap;) afterward the rude Body of an *Embrio*, juſt like a ſhapeleſs kind of Maggot; which tends every Day more and more to Perfection.

Pupilla, or *Pupula*, is the opening of the Tunic of the Eye, called *Uvea* or *Choroides*; it is round in Man, and is wont to be contracted or dilated like a Muſcle, according to the different Influx of the Animal Spirits.

Pupula, ſee *Pupilla*.

Purgantia, Purging Medicines are thoſe, which by reaſon of a peculiar diſpoſition of their parts irritate the fleſhy Fibres of the Ventricle, which become ſwoln and conſequently contracted at the right end, ſo that the whole Subſtance of the Stomach is drawn up together and inclined towards the *Pylorus*, whence follows an Excretion downwards.

Purgatio, Purging, is an Excretory Motion quick and frequent, proceeding from a quick and orderly

orderly Contraction of the carneous Fibres of the Stomach and Inteſtines; whereby the Chyle, and Excrements, and corrupted Humors, either bred or ſent there from other parts, are protruded from part to part, till they be quite excluded the Body.

Pus, ſee *Pyon*.

Puſtulæ, Pimples, are the Recrements of ill Blood that ſhoot forth in the Skin, and for want of Perſpiration, or too viſcous a Matter, ſtick there and cauſe an unequal Surface.

Putrefactio Chymica, is the Diſſolution of a concrete Body, by natural Rottenneſs, in a moiſt Heat which corrupts the very Subſtance of it, and penetrates its moſt intimate Parts.

Pyon, or *Pus*, is putrified Blood concocted into white Matter.

Pycnoſis, ſee *Pycnotica*.

Pycnotica, ſee *Incraſſantia*.

Pyelos, ſee *Choana*.

Pylorus, or *Janitor*, is the right Orifice of the Ventricle, which ſends the Meat out of the Stomach.

Pyoſis is a Collection of *Pus* in any part of the Body.

Pyramidales Muſculi are placed in the *Abdomen*, and lye upon the loweſt Tendons of the right Muſcles. They are not parts of the right Muſcles, as *Veſalius* and *Columbus* are of opinion, but diſtinct, as *Falopius* proves, tho with ſome pertinent ſome impertinent Arguments. The peculiar Membrane wherewith they are clothed, and the order of their Fibres, ſhew them to be different from the right Muſcles. They proceed

from the external *Os Pubis*, and the higher they climb the narrower they grow, and end about the Navel in the white Seam; ſometimes they are wanting, or the left is leſs than the right, or the right than the left.

Pyramidalia are Veſſels which prepare the Seed, of which in their proper place. Alſo Muſcles of the Noſtrils and of the *Abdomen* called *Pyramidales*, or of a Pyramidical Figure. Alſo two Strings of Marrow about the Baſis of the oblongated Marrow.

Pyretologia, is a Deſcription of Fevers: Of which Dr. *Willis* has writ moſt accurately.

Pyrotechnia, the ſame that *Chymia*.

Pyrotica, or *Urentia*, are Medicines virtually hot, which being applied to Human Bodies, grow extreamly hot; becauſe that having Particles and Pores ſo ordered, that Vapors and Humors inſinuating into them, the ſubtile Matter finds ſuch Paſſages, that it being moved extream violently, forces certain earthy, hard, and acute Particles, which flote in the Paſſages, upon the neighbouring parts with great Impetuoſity, and ſo excites an Heat which corrupts, or changes differently, according to the diverſity of its Motion, and the Particles which are moved. Such are things that cauſe Redneſs, that bliſter, that ripen or rot, that cloſe up and bring Wounds to a Cruſt, and that pull Hairs out of the Body.

Pyulcus is an Inſtrument wherewith *Pus*, or corrupted Matter, is evacuated.

Pyxis is the Cavity of the Hip-Bone, which is called *Acetabulum*.

Q.

Quadrans, Phyſitians reckon a Weight of three Ounces, that is the fourth part of a *Roman* Pound.

Qualitas is a Diſpoſition or Contexture of little Particles, whence our Bodies may be any way denominated of ſuch a Quality. Quality is manifeſt, hidden, poyſonous, contagious, Peſtilent, *&c.*

Quartana febris intermittens, a Quartan Ague, which the Ancients called *Saturn*'s Daughter. It is at this Day a Scandal to Phyſicians, becauſe it is ſo hard to be cured by thoſe who follow the old way. It is a preternatural Efferveſcence of the Blood, which attaques a Man every fourth Day, and then leaves him. It is cauſed by an acid auſtere Blood, and nutritious Juice hindred in its Aſſimilation.

Quartarium, the ſame that *Quadrans*.

Quid pro Quo is when a Medicine of one Nature and Quality is ſubſtituted for another, which is not to be done without the conſent of Phyſicians.

Quinta Eſſentia, ſee *Eſſentia quinta*.

Quotidiana febris intermittens, an intermitting Quotidian Ague, is that which returns every Day, and proceeds from crude Blood and an ill Aſſimilation of Chyle.

R.

Rabdoides, the ſame that *Sutura Sagittalis*.

Rabies Hydrophobica, ſee *Hydrophobia*.

Rachita and *Rachiai* are Muſcles belonging to the Back.

Rachitis, ſee *Rhachitis*.

Radicales dues, ſee *Critici dies*.

Radius is the leſs Bone of the Cubit, called *Focile minus*; it is more oblique than the great Bone called *Ulna*, and is diſtant a little from it in the middle, where there occurs a ſmall Ligament; Above the *Ulna* receives the *Radius*, and below the *Radius* receives it. The upper part of the *Radius* is jointed with the outward Proceſs of the Arm by *Diarthroſis* (which ſee); the lower by way of Appendix with the wriſt Bone at the middle Finger. Its upper end is ſmall, and the lower thick. It is alſo the greater Bone of the Leg.

Ramex, ſee *Hernia*.

Ranula, ſee *Hypogloſſum*.

Raphe, ſee *Sutura*.

Rarefacientia, rarifying Remedies, are ſuch as by diſſipating a little the Vapours and Humors make the Pores of Bodies larger.

Raſetta, the ſame that *Carpus*.

Raſpatorium, or *Scalprum Raſorium*, is a Chirurgeons Inſtrument to ſcrape or ſhave filthy and ſcaly Bones with.

Raucedo, the ſame that *Branchus*.

Reci-

Recidivus morbus, a Relapſe, is when the morbifick Matter, that was left in the firſt Diſtemper, begins to work and ferment again.

Rectificatio is a repeated diſtillation of Liquors, to exalt and purify them the more.

Reduvia is a certain ſlight Cleft or Chap in the Skin at the Roots of the Nails.

Refrigeratorium is a wooden Veſſel, full of Water with a ſtreight or ſpiral Pipe in it of Tin or Lead, which diſtilled Water is to flow through to cool it.

Regius morbus, ſee *Icterus*.

Relaxantia, ſee *Chalaſtica*.

Relaxatio is a Dilatation of Parts or Veſſels.

Reminiſcentia, Remembrance, is a Perception whereby the Ideas of things before perceived, and impreſſed upon the Mind by Senſation or other Perception, are again offered and repreſented to the Soul, by the Mediation of Animal Spirits, in the common Senſory; either by their former Footſteps and Images impreſſed upon the Brain, or by ſome Words or other Signs which awakened and ſtirred them up. Or Reminiſcence is an arbitrary drawing out of things, which were before impreſſed upon the Brain, for its own uſe.

Remiſſio Febrium, a remitting of Fevers, is a boyling down of hot and over-boyling Blood, which is Abſolute in intermittent Fevers, and but Partial in continued ones.

Renes, the Reins or Kidneys; there are two of them in the *Abdomen*, placed under the Liver and Spleen; the right Kidney is lower in a Man than the left: They are chiefly made up of little

tle Channels, or Conduits, which ariſe from the Glandules that lye about the Extremities of the Arteries, whence they receive the *Serum*, which paſſes on to the *Caruncula Papillares*, or little pieces of pappy Fleſh, to the *Pelvis*, (or Baſin) to the Ureters, the Bladder, and ſo out of Doors.

Renes ſuccenturiati, ſee *Capſula atrabilariæ*.

Repellentia are ſuch things as by ſtopping the Heat and Afflux of Humors, and by ſhutting up the Pores with their cold or binding Qualities, decreaſe the ſwelling of a part, and drive the Humors another way.

Res naturales, Natural Things are three; Health, the Cauſes of Health, and its Effects. Others reckon ſeven, as the Elements, Temperaments, Humors, Spirits, Parts, Faculties, Actions; but Elements and Temperaments belong to natural Philoſophy; Humors, Spirits and Parts are reckoned amongſt the Cauſes of Health, which conſiſt of a good Temperature and a due Conformation; Faculties and Actions are comprehended under the Effects of Health.

Res non naturales, Things that are not Natural are Six: Air, Meat and Drink, Motion and Reſt, Sleep and Waking, the Affections of the Mind, Things that are let out of, and Things retained in the Body. They are ſo called, becauſe that if they exceed their due Bounds, they often occaſion Diſeaſes.

Res preter Naturam, things beſide Nature are Diſeaſes, their Cauſes, their Symptoms and Effects.

Reſol-

Reſolventia, diſſolving Remedies are ſuch as are apt to diſſipate or ſcatter Particles, that are driven into the Body or any part of it, with their own ſpirituous and ſulphureous Particles.

Reſpiratio, Breathing, is an alternate Dilatation and Contraction of the Cheſt, whereby the nitrous Air is taken in by the Wind-Pipe for the accenſion of the Blood, and by and by is driven out again with other vaporous Effluviums. The Cauſe of Reſpiration does not ſeem to conſiſt in the Dilatation and Contraction of the *Thorax*, as is commonly thought, but in the Contraction of the Tunic which covers the upper part of the *Oeſophagus* and the Wind-Pipe as far as its Cloſeſt Receſſes.

Rete mirabile, the wonderful Net, in the Brain, is ſo called by reaſon of its admirable Structure; it conſiſts of ſeveral ſmall Arteries; it is under the Baſis of the Brain, and comprehends the pituitary Glandule, by the ſides of the Bone *Ophenoides:* The Uſe of it is, that the Blood may caſt off its ſerous parts into the pituitary Glandule, that it may afford finer and purer Spirits: Secondly, leſt the Blood by ruſhing too ſuddenly upon the Brain, ſhould in ſome meaſure ſuppreſs it; it is not ſo found in a Man and an Horſe, which perform noble things.

Reticularis plexus, the ſame that *Choroides.*

Reticulum, the ſame that *Omentum.*

Retiformis plexus, ſee *Plexus retiformis.*

Retiformis tunica is a certain Expanſion of the inner Subſtance of the Optic Nerve in the Eye, which is to the Eye like a whited Wall in a dark Cham-

Chamber, which receives and repreſents the viſible Species that are let in by a hole in a darkened Room.

Retina tunica, ſee *Retiformis* and *Amphibleſtroides*.

Retorta, a Retort, is a Chymical Veſſel, made of Glaſs, Stone, or Iron; of a round Figure, to the ſide whereof there is faſtened a bended, retorted, and hollow Beak or Noſe, whereby the things that are to be diſtilled are put in and out.

Reverberatio chymica is a Burning, whereby Bodies are calcined by an actual Fire in a Furnace called *Reverberium*.

Reverberium is a Chymical Oven or Furnace, wherein Bodies that are to be burned or diſtilled are calcined.

Revulſoria, V. S. is whereby the Blood that guſhes upon one part is diverted a contrary way, by the opening of a Vein in a remote and convenient place.

Rhachitis is the Spinal Marrow, which ſee in its proper place: Alſo a Diſeaſe common amongſt the *Engliſh*, which is an unequal Nouriſhing of parts accompanied with Looſeneſs of parts, Softneſs, Weakneſs, Faintneſs, Drowzyneſs, a great ſwelling Head, with Leanneſs below the Head, with Protuberances about the Joints, Crookedneſs of Bones, Straitneſs of the Breaſt, Swelling of the *Abdomen*, Stretching of the *Hypochondres*, a Cough, *&c.* The *Engliſh* call it the *Rickets*: But becauſe the occaſion of it often lyes in the Spinal Marrow, the Famous *Gliſſon* calls it appoſitely enough *Rhachitis*.

Rha-

Rhagades, the *Latines* ſay *Sciſſuræ*, *Fiſſuræ*, *Rimæ*, Chinks, Clefts, which as they happen in other parts of the Body, Hands, Feet, Lips, the entrance of the Womb; ſo they may happen in the Fundament, in the Extremity of the Gut *Rectum*, and in the Sphincter or Muſcle which cloſes the Fnndament. *Rhagades* in the Fundament are certain oblong little Ulcers, without Swelling, like thoſe which are ſometimes occaſioned in the Hands by great Cold. Some are ſuperficial, others deep: Some are not hard nor callous, others are: Some are moiſt and ſend forth Matter, others dry and cancrous.

Rhegma is a Breaking or Burſting of any part, as of a Bone, the inner Rine of the Belly, the Eye, *&c.*

Rheuma, Rheum, is a Defluxion of Humor from the Head upon the parts beneath, as upon the Eyes, or Noſe.

Rheumatiſmus is a wandring Pain in the Body, often accompanied with a ſmall Fever, Swelling, Inflammation, *&c.*

Rhexis, the ſame that *Rhegma*.

Rhinenchytes is a little Syringe to inject Medicines into the Noſtrils.

Rhodinum is Roſe-Vinegar, or any thing made of Roſes.

Rhomboides is a pair of Muſcles proceeding from the three lowermoſt Vertebres of the Neck, and as many upper Spinal Proceſſes of the Vertebres of the Back: By and by they deſcend, and being fleſhy at the beginning and end, go as far as the Baſis of the Shoulder-

der-blade, which they move backward and obliquely upward.

Rhyptica are ſcouring Medicines which cleanſe away Filth.

Rhythmus is a certain proportion of Pulſes, Time, Life, Age, *&c.*

Rhythidoſis is a Wrinkling of any part.

Rigor is a Vibration and Concuſſion of the Skin and Muſcles of the whole Body, accompanied with Chilneſs.

Rima pudendi, or *Fiſſura magna*, is ſo called, becauſe it reaches from the lower part of the *Os Pubis* almoſt as far as the Fundament, ſo that the ſpace betwixt the one and the other, which is called *Perinæum*, or *Interforamineum*, is ſcarce a Fingers breadth. By frequent Coition it grows larger. The uſe of it is for Generation, Excretion of Urine and other Excrements, and for the bearing of Young.

Riſus Sardonius is a Contraction of each Jaw.

Rob, ſee *Apochyliſma*.

Robub, the ſame.

Roriferus ductus, the ſame that *Ductus chyliferus*.

Ros, in the account of the Ancients, was the firſt Moiſture that falls from the Extremities of Veſſels, and is diſperſed upon the Subſtance of the Members. *Ros*, ſays *Galen*, is a third ſort of Moiſture whereby the parts of our Body are nouriſhed, and is contained in all the parts of an Animal, like a certain Dew ſprinkled upon them: This is the Opinion of the Ancients.

Roſa

Roſa, the ſame that *Eryſipelas*.

Roſtriformis proceſſus, ſee *Coracoides*.

Rotator major & minor, are two *Apophyſes* in the upper part of the Thigh-Bone, called *Trichanteres*, in which the Tendons of many Muſcles are terminated.

Rotula, the ſame that *Mola genu*.

Rotulæ, ſee *Tabellæ*.

Rubrica, ſee *Impetigo*.

Ructatio, Belching, is a depraved Motion of the Stomach, occaſioned by an Effervеſcence there, whereby Vapours and flatulent Matter are ſent out at the Mouth. And it is either acid, or ſtinking, or ſavours like ſomething burnt or roaſted.

Ructus, ſee *Bombus* and *Ructatio*.

Rugitus is an Effervеſcence of Chyle and Excrements in the Blood, whereby Wind and ſeveral other Motions are excited in the Guts, and rowl up and down the Excrements, when there's no eaſy Vent nor upwards nor downwards.

Ruptio, ſee *Rhegma*.

Ryas is a too plentiful and preternatural falling of Tears.

Saccus

S.

Saccus is the Gut called *Rectum*.

Sacculus Chyliferus, or *Roriferus*, is the lower part of the Paſſage of the Chyle, into which are inſerted all the Lacteal Veins of the ſecond ſort, and a great number of the Lymphatic Veſſels.

Sacculus Cordis, ſee *Pericardium*.

Sacculi Medicinales, are when ſeveral Simples, according to the Nature of the Diſeaſe, are compounded and beaten together, and tied up in a little Bag, to be applyed to the part affected. The Bag is to be ſewed or quilted down in ſeveral places, that the Ingredients run not altogether in a Lump.

Sacer Ignis, ſee *Herpes Exedens*.

Sacer Morbus, ſee *Epilepſia*.

Sacrum Os, the Holy Bone, conſiſts of the ſix lower *Vertebres*, to which are joyned the *Oſſa Coccygis*, or Hip-Bones; in the hinder part of the *Abdomen* it makes that Cavity which is called *Pelvis* or the Baſon.

Sagittalis Sutura, or *Veruculata*, is that Suture of the Scull, which begins at the Coronal or Crown Suture, and ends in the Lambdoidal Suture.

Saliva & Salivum, Spittle, is an inſipid Liquor, which being ſeparated in the *Maxillar* Glandules or Glandules of the Jaws, and by proper Paſſages flowing into the Mouth, ſerves to moiſten its Mouth and Gullet, and aſſiſts to the chewing of Meat, and in ſome meaſure to the

the Digeſtion and Fermentation of it in the Stomach.

Salivátio, Salivation, is an Evacuation of Spittle by Salivating Medicines, of which ſort principally are Mercurial Preparations. Salivation is ſometimes taken for a preternatural Increaſe of Spittle.

Salvatella, is that Vein which from the Veins of the Arm is terminated in the little Finger.

Sanguificatio, ſee *Hæmatoſis*.

Sanguis, Blood, is a red florid Liquor contained in the Veins and Arteries, and conſiſts of all thoſe parts of the Chyle which paſs through the *Papillæ*, the little ſoft riſings of the Inteſtines. This is that which gives Nouriſhment, Life and Strength to all the parts of the Body. The Microſcope diſcovers that the parts of the Blood are round or globular naturally, but that in Fevers 'tis full of Worms.

Sanies, is a thick and bloody *Pus*, or Matter.

Sanitas, ſee *Hygieia*.

Sapa, ſee *Apochyliſma*.

Saphæna is the Vein of the Leg, or Crural Vein.

Saphatum is a dry Scurf in the Head, ſee *Achor*.

Saponea is a Lambitive made of Almonds.

Sapor, ſee *Guſtus*.

Sarcocele is a Rupture, which conſiſts in a fleſhy Excreſcence of the Teſticles.

Sarcoma is a fleſhy Excreſcence.

Sarcomphalum is a fleſhy Excreſcence of the Navel.

Sarcophagum, ſee *Cathæreticum*.

Sarcoſis, ſee *Sarcoma*.

Sarcotica are thoſe Medicines which fill up

Wounds with Fleſh, ſuch as by their moderate Heat and cleanſing qualities keep Wounds and Ulcers free from Filth and preſerve the natural temper of the Parts, ſo that the Aliment eaſily ſupplies the Solution of the Parts.

Sare, ſee *Eſſere*.

Satyriaſis, ſive Priapiſmus, is an immoderate deſire of Venery, which upon Coition vaniſhes. 'Tis taken ſometimes for the Leproſy, becauſe in that Diſeaſe the Skin acquires the Roughneſs of a Satyr: 'Tis likewiſe uſed for the Swelling of the Glandules behind the Ears.

Satyriaſmus, ſee *Satyriaſis*.

Scabies, the Itch: 'Tis of two ſorts, moiſt and dry; the Moiſt is an inequality or roughneſs of the Skin with moiſt and purulent Puſtles, accompanied with a conſtant Itching; the Dry Itch is fourfold *Pruritus*, *Impetigo*, *Pſora*, and *Lepra*, which ſee.

Scalenum, is that pair of Muſcles which extend the Neck. They are perforated to make way for the Veins and Arteries, and the Nerves of the hinder part of the Neck as they go to the Arm.

Scalpellum Umbilicarium, is the Knife with which the Midwife cuts off the Navels of Children.

Scalprum Chirurgicum, a Lancet.

Scalprum Raſorium, ſee *Raſpatorium*.

Scamnum Hypocratis, *Hypocrates*'s Bench, is an Inſtrument of ſix Ells long, 'tis uſed in ſetting of Bones.

Scapha, is the Inner Rim of the Ear.

Scaphoides, is the Third *Os Tarſi* in the Foot, 'tis joyned to the Ancle-Bone and the three hinder

der Bones : 'Tis called alſo *Os Naviculare* from ſome reſemblance it has of a Boat.

Scapula, ſee *Homoplata*.

Scarificatio, Scarification, 'tis an Inciſion of the Skin with a Pen-knife or Lancet : This is done either with or without Cupping-Glaſſes; without Cupping-Glaſſes if there be any Mortification or Gangrene, becauſe the Separation is by all means to be haſtned ; with Cupping-Glaſſes, if there be a neceſſity of taking away Blood.

Sceletum, a Skeleton, is when the Bones are dryed and put together according to Art in their natural Order and Poſition.

Scelotyrbe, is a wandring Pain in the Legs, proceeding chiefly from the Scurvey. Hence the Water proper for this Diſtemper is called *Aqua Scelotyrbitis*.

Scheſis, is the Diſpoſition of the Body.

Schetica febris, is oppoſed to the Hectic Fever; becauſe it is ſeated moſtly in the Blood and is eaſily cured, but a Hectic Fever is fixed in the very Habit of the Body, and not to be removed without great difficulty.

Schiſma, a Cut in any part either hard or ſoft.

Schiatica, ſee *Arthritis*.

Schirroſis, ſee *Schirrus*.

Schirrus & Schirroma, is a hard, livid Swelling, that reſiſts the touch and is without Pain.

Scleriaſis, is a Hardneſs of any part.

Scleroma, the ſame.

Scleropthalmia is a hard Bleareдneſs of the Eyes accompanied with Pain, a ſlow Motion of the Eyes, with redneſs and dryneſs of 'em.

Sclerotica, ſee *Cornea*.

Sclerotica, or hardning Medicines, are ſuch as unite the parts more firmly amongſt themſelves, and that either by diſſipating the thin and ſoft parts, or elſe ſometimes by retaining them; the firſt by hardning the Matter into a *Schirrus* by too hot Medicines, the latter is done when the part affected acquires a Hardneſs by cooling and aſtringent Medicines, ſuch are *Sengreen*, *Night-ſhade*, *Porcelan*, and *Water-Lintels*. Therefore theſe *Sclerotic* Medicines are either healing, or elſe cooling and aſtringent.

Scleruntica, the ſame with *Sclerotica*.

Scoliaſis, is a Diſtortion of the Back-Bone to one or t'other ſide.

Scolopomachærion, is a Chirurgions Knife, with which Wounds of the *Thorax* are widened; 'tis uſed alſo in opening larger Swellings; as alſo in opening the *Abdomen*.

Scorbutus, the Scurvy, is a Diſeaſe that is Epidemial to the *Hollanders*. The Symptoms of it are generally, livid Spots on the Hands and Feet, weakneſs of the Legs, ſtinking Breath, looſeneſs of the Teeth, bleeding of the Gums, Convulſions, Pains, running Gout, Cholick, *&c.* This is of two kinds, either *Salino-Sulphureus*, when the Sulphur is predominant to Salt; or *Sulphureo-Salinus*, when the Salt is predominant to the Sulphur; this is likewiſe either in the Blood or nervous Juice.

Scriptulus, ſee *Scrupulus*.

Scotoma, the ſame with *Scotomia*.

Scotomia, Dizzineſs or Swimming of the Head, is when the Animal Spirits are ſo whirled about that

that the External Objects ſeem to run round.

Scrobiculus Cordis, ſee *Anticardium*.

Scroptula, are preternatural hard Glandules, or preternatural Swellings of the Glandules of the Neck and Ears; they are contained in a proper Tunic.

Scrotum, the Cod, is a Bag which contains the Teſticles of the Male, it conſiſts of a Skin fleſhy Panniculus, the two Tunics *Erythrois* and *Elythrois*. In the middle of it is a Line extended in the length, which divides the right part from the left. For more eaſy Diſtention or Contraction 'tis void of Fat.

Scrotum Cordis, ſee *Pericardium*.

Scrupulus, a Scruple, it is the third part of a Drachm and contains twenty Grains.

Scutiforme Os, ſee *Mola Genu*.

Scutiformis Cartilago, ſee *Enſiformis*.

Scutum, ſee *Mola Genu*.

Scybala, are Sheeps, or Goats, *&c.* Buttons, or Excrement.

Scypho, is the *Infundibulum* in the Brain: Likewiſe thoſe Paſſages which convey the Spittle from the *Os Cribriforme* to the Pallat.

Sectio Cæſaria, ſee *Hyſteratomotocia*.

Secundinæ, the Secundine, or After-Birth, are the three Membranes, *Chorion*, *Alantois*, and *Amnion*, which with the *Placenta*, are excluded after the Birth.

Sedimentum Urinæ, the Sediment of Urine, are parts of the nutritious Juice, which being ſeparated from the Blood, with the *Serum*, becauſe of their gravity, ſink to the bottom of the Urine.

Sella Equina, ſeu Turcica, it is compounded of four Proceſſes of the Bone *Sphenoeides*, or Wedg-like Bone; it contains the *Pituitarian* Glandule, and in Brutes the *Rete Mirabile*.

Sella Sphenoeidis, the ſame with *Sella Equina*.

Sella Turcica, the ſame.

Semeioſis, ſee *Diagnoſis*.

Semeiotica, is that part of Phyſick which treats of the Signs of Health and Sickneſs.

Semen, Seed, is a white, hot, ſpirituous, thick, clammy, ſaltiſh Humor, which is made out of the thinneſt parts of the Blood in the Teſticles and *Epididymides*, and by proper Paſſages is ejected into the Womb of the Female. There is alſo in the Female a Matter which is called Seed, which proceeds from the *Proſtates*, and frequently in their Lechery is emitted forth: The uſe of this is to raiſe Titillation, and render the Coition more pleaſant.

Semicupium, is a Bath in which the Patient is only up to the Navel in Water.

Senſorium Commune, or the Seat of common Senſe, is that part of the Brain in which the Nerves from the Organs of all the Senſes are terminated, which is in the beginning of the *Medulla Oblongata*.

Senſus, Senſe, is when the Motion impreſſed by the outward Objects upon the Fibres of the Nerves is convey'd, by the help of the Animal Spirits in the Nerves, to the common Senſory or *Medulla Oblongata*.

Sephyros, is a hard Inflammation of the Womb.

Septa, the ſame with *Septica*.

Septica, ſive Putrefacientia, are thoſe things which

which by a malignant Heat and ſharpneſs rot and corrupt the Fleſh.

Septum Lucidum, is a Partition, upon the account of its thinneſs Diaphanous, which diſtinguiſhes the Ventricles of the Brain.

Septum Tranſverſum, ſee *Diaphragma*.

Serpigo, ſee *Lichen*.

Serapium, ſee *Syrupus*.

Serra, a Saw.

Serum, is a watery, thin, yellowiſh, and ſaltiſh Humor, which conſiſts chiefly of Water, with a moderate quantity of Salt and a little Sulphur: The Uſe of it is to be a Vehicle to the Blood.

Seſamoeidea Oſſa, are 16, 19, 20, and ſometimes more little Bones, ſo called from the likeneſs they have to *Seſamum* Seeds, which are found in the Joynts of the Hands and Feet.

Setaceum, is when the Skin of the Neck is taken up and run through with a Needle; and the Wound afterward kept open by Briſtles, a Skean of Silk, *&c.* that ſo the ill Humors may vent themſelves.

Sextans, is the ſixth part of a Pound, containing two Ounces.

Sialiſmus, ſee *Ptyaliſmus*.

Sialochus, ſee *Ptyaliſmus*.

Sialon, ſee *Sielos & Saliva*.

Sideratio, ſee *Spacelos*.

Sief Album, ſee *Collyrium*.

Sigmoides, are the *Apophyſes* of the Bones, repreſenting the Letter C of the ancient *Greeks*. Alſo the three *Valves* of the Great Artery that hinder the Blood from returning back to the Heart.

Signum Morbi, the Symptome of a Diſeaſe.

Siliqua, is half a Lupin, of which ſix weigh a Scruple. This is to be underſtood of the Seed contained in it.

Similares partes, Similar Parts, are ſuch as are throughout of the ſame Nature and Texture.

Simplicia, Simples, are Medicines unmixt and uncompounded.

Sinapiſmus, is a Medicine applyed to the Head, and is prepared of Muſtard, wild Radiſh, Salt, and Leven.

Sinciput, the ſides of the Head.

Singultus, ſee *Lygmus*.

Sinus Meningis, are thoſe Cavities which *Galen* calls the Ventricles of the Thick Membrane. The firſt and ſecond, or the lateral *Sinus*'s, are ſeated between the Brain and the *Cerebellum*, and end in the Vertebral *Sinus*'s. The third begins from the *Os Cribiforme*, and ends in the middle of the former *Sinus*'s. The fourth ariſes from the *Pinealis* Glandule, and ends in the middle of the lateral *Sinus*'s. The Inſertion of theſe *Sinus*'s is called *Torcular Herophili*. The *Sinus*'s after they have paſſed through the Skull, are partly continued with the Jugular Veins, and partly deſcend through the whole length of the Spinal Marrow down to the *Os Sacrum*. The Uſe of them is to ſupply the place of Veins, for they convey the Blood from the Brain and *Cerebellum*, partly into the Jugular Veins, and partly into the Vertebral *Sinus*'s.

Sinus Oſſium, are thoſe Cavities of the Bones which receive the Heads of other Bones.

Sircaſis

Sircaſis, is an Inflammation or rather great Heat of the Brain and its Membranes, occaſion'd by the heat of the Sun: This is frequent in Children, becauſe of the thinneſs of their Skulls.

Sirones, are a ſort of Puſtles which ariſe in the Palms of the Hands and Soles of the Feet, and contain in them a very little ſort of Worms or Lice.

Sitis, Thirſt, is a Defect of the Salival Juice which occaſions the fancy and deſire of Drink.

Solutio chymica, is a reſolving any Body into its Chymical Principles; which are, Spirit, Salt, Sulphur, Water and Earth.

Solutio continui, is a Diſſolution of the Unity and Continuity of the Parts: As in Wounds, Ulcers, Fractures, *&c.*

Somnambulo, ſee *Noctambulo.*

Somnifera, or Sleeping Medicines, are ſuch which conſiſting of fætid Sulphureous parts, diſſipate and extinguiſh the Animal Spirits, and hinder their increaſe, whence follows Sleep.

Somnus, Sleep, is a ſtreightning of the Pores of the Brain, cauſed by the Reſt of the Animal Spirits, by which means the outward Senſes reſt from their Operations.

Somnolentia continua, is a conſtant Drouzineſs and Inclination to Sleep; this comes to paſs when the Pores of the outward or Cortical Subſtance of the Brain are quite cloſed up by ſome viſcous Matter, ſo that the Animal Spirits cannot freely paſs.

Spagyrica Medecina, ſee *Hermetica.*

Sparadrapum, is a piece of Linnen ting'd of both ſides, either with a thick Ointment, or Plaiſter,

Plaiſter, and is made this way; after you have melted your Ointment, or Plaiſter, dip your Linnen in it, extend it and keep it for uſe.

Sora, ſee *Eſſere*.

Sparganum, ſee *Faſcia*.

Sparganoſis, is a Diſtention of the Breaſts, occaſioned by too much Milk.

Spaſma, ſee *Spaſmns*.

Spaſmodica, are Medicines againſt Convulſions.

Spaſmologia, is a Treatiſe of Convulſions.

Spaſmus, is any Convulſive Motion. *Cardan* makes two ſorts of Convulſive Affections, *viz.* *Tetanus* and *Spaſmus*; by the former he underſtands a conſtant Contraction, whereby the Member becomes rigid and inflexible; by the latter he underſtands ſudden Concuſſions and Motions, which ceaſe and return alternately.

Spatha, is an oblong Inſtrument, broad at the lower end: Its Uſe is to take up Conſerves and Electuaries without fouling the Hands.

Spathomela, is an oblong Inſtrument, made of Silver or Iron, which Chirurgions and Apothecaries uſe.

Species, or Pouders, are thoſe Simples which are deſigned to make Compounds with. So *Species* of Treacle are thoſe Ingredients of which Treacle is compounded: By the ſame Name are called the *Species* of ordinary Decoctions. This Name is chiefly given to ſome Aromatick and Purging Pouders: Perhaps becauſe heretofore they were made up into Electuaries, Bolus's, *&c.*

Speci-

Specifica Medicamenta, are thoſe Medicines which have a peculiar Virtue againſt ſome one Diſeaſe.

Specillum, a Probe.

Speculum lucidum, ſee *Septum Lucidum.*

Speculum Oculi, the Apple or Pupil of the Eye: ſee *Aranea Tunica Oculi.*

Speculum Oris, ſee *Dilatatorium.*

Spermatica Partes, are thoſe Arteries and Veins which bring the Blood to and convey it from the Teſticles: Likewiſe thoſe Veſſels through which the Seed paſſes: Likewiſe all whitiſh parts of the Body, which becauſe of their whiteneſs were anciently thought to be made of the Seed: Of this ſort are Nerves, Bones, Membranes, Griſſles, *&c.*

Spermatocele, a Rupture cauſed by the Contraction of the Veſſel which ejects the Seed, and its falling down into the *Scrotum.*

Sphacelodes, like to the Apoplexy.

Sphacelus, is a ſudden Extinction of Life and Senſe in every part.

Sphagitides, are the Jugular Veins in the Neck.

Sphenoeides, ſee *Sphenois.*

Sphenois, ſee *Os Cuneiforme.*

Sphenopharyngæus, is a pair of Muſcles ariſing from the *Sinus* of the inner Wing of the *Os Cuneiforme*, or Wedg-like Bone, and going obliquely downward, is extended into the ſides of the Gullet; it dilates the Gullet.

Sphincter, is a Muſcle that contracts the Gullet, Anus, Bladder, *&c.*

Sphygmica, is that part of Phyſick which treats of Pulſes.

Sphyg-

Sphygmus, the Pulſe.

Spina Dorſi are the hinder Prominences of the *Vertebræ*'s.

Spina Ventoſa, is an Ulceration in which the Bones are eaten by a malignant Humor without any pain of the *Perioſtium*, or Membrane that covers the Bone, after that a Swelling being riſen without any Pain, the part affected is quite eaten out with the Ulcer, from whence frequently follows a neceſſity of Amputation.

Spinalis medulla, ſee *Medulla ſpinalis*.

Spiritus, Spirits, are reckon'd of three ſorts, the Animal Spirits in the Brain, the Vital in the Heart, the Natural in the Liver; but late Authors diſtinguiſh 'em only into two kinds, the Animal in the Brain, the Vital and Natural (which are accounted the ſame) in the Maſs of Blood. The Animal Spirits are a very thin Liquor, which diſtilling from the Blood in the outward or Cortical Subſtance of the Brain, are by the proper Ferment of the Brain exalted into Spirits, and thence through the Medullar Subſtance of the Brain, the *Corpus Calloſum*, and *Medulla Oblongata*, are derived into the Nerves and Spinal Marrow, and in them perform all the Actions of Senſe and Motion. The Vital or Natural Spirits, are the ſubtileſt parts of the Blood which actuate and ferment it, and make it fit for Nouriſhment.

Splanchnica, are Medicines proper againſt Diſeaſes of the Inteſtines.

Splanchnon, ſee *Inteſtina*.

Splen, ſive Lien, the Spleen, is a Receptacle for the Salt and earthy Excrements of the Blood, that

that there, by the aſſiſtance of the Animal Spirits, it may be volatiliz'd, and returning again into the Blood may concur to its farther Fermentation. The Spleen conſiſts of a great number of little Bladders, between which the Glandules are ſcatter'd up and down and ſupply the place of Veins: The Spleen has likewiſe an Artery, Nerves, and Lymphatick Veſſels, firſt diſcovered by *Fr. Ruiſch.* It's very like the Sole of the Foot, and in Cows is exactly like a Beeves Tongue.

Splenia, are Bolſters made of Linnen, three, four, or five times doubled, even to the thickneſs of the Spleen, they are uſed upon Wounds, Ulcers, and Fractures. The Figure is threefold according to the manner of Application, *viz.* at length, obliquely, or tranſverſely: They are called alſo *Plumaceoli* and *Plagulæ.*

Splenica, Splenical Medicines, are ſuch as by attenuating and volatilizing the groſſer parts, remove the Diſtempers and Obſtructions of the Spleen.

Splenii Muſculi, ariſe partly from the five lower *Vertebræ*'s of the Neck, and partly from the points of five of the upper *Vertebræ*'s of the Thorax; the Fibres of theſe Muſcles tend obliquely, and are faſtned to the hinder part of the Head: The Uſe of 'em is to draw the Head backward.

Spongoeidea Oſſa, ſee *Cribroformia.*

Sporadici morbi, are thoſe Diſeaſes which (*different in Nature*) ſeize ſeveral People at the ſame time, and in the ſame Countrey.

Sputum, a Liquor thicker than ordinary Spittle.

Squammoſa Sutura, ſee *Lepidoides.*

Stagma

Stagma, are Juices of Plants mixt together in order to Diſtillation.

Stagnate. *Stalagma*, is that which is diſtilled from the *Stagma*.

Staltica, ſee *Sarcotica*.

Stapes, ſee *Incus*.

Staphyle, ſee *Cion*.

Staphyloma, is a Diſeaſe of the Eye, in which the two Tunics of the Eye *Cornea* and *Uvea*, being broken, fall outward in the ſhape of a Grape.

Status Morbi, ſee *Acme*.

Steatocele, is a Rupture or Tumor in the *Scrotum* of a Fatty or Suet-like Conſiſtence.

Steatoma, is a preternatural Swelling, which conſiſts of a Matter almoſt like Suet, of the ſame Colour throughout, ſoft, and tho not eaſily yielding to the touch, yet ſuddenly returns, the Fingers removed, to its proper ſhape and bigneſs.

Stegnoſis, is a Conſtriction and ſtopping up of the Pores.

Stegnotica, ſee *Aſtringentia*.

Stercus, is that Excrement which is voided by Stool; it conſiſts of thoſe parts of the Aliment and Bile which is unfit for Nouriſhment.

Sterilitas, ſee *Agonia*.

Sternum Os, the Breaſt-Bone, is joyn'd to the Ribs in the foremoſt part of the Breaſt; it conſiſts of 3 or 4 Bones, and frequently in thoſe that are come to ripeneſs of Age grows into one Bone; to this is joyned in the lower part of it the *Cartilago Enſiformis*.

Sternohyoides, is that pair of Muſcles which from the uppermoſt part of the Breaſt-Bone, goes outwards and aſcends up to the Baſis of the *Os Hyoeides*.

Sterno-

Sternothuroeides, is a pair of Muſcles of the *Cartilago Scutiformis* which draw it downward; this ariſes from the uppermoſt and inward part of the Breaſt-Bone, and is inſerted into the lower ſide of the *Cartilago Enſiformis*.

Sternutatio, Sneezing, is a forcible driving out of the Head ſome ſharp Matter which vellicates and diſturbs the Nerves and Fibres: 'Tis defin'd likewiſe an involuntary Motion of the Brain, which alſo contracts the Muſcles of the Thorax and *Abdomen*, to the intent that the Matter which vellicates the Noſtrils and Brain may be driven out.

Stigma, a Scar.

Stoma, the Mouth, as alſo the Mouths of any Veſſels.

Stomachus, is properly the left Orifice of the Ventricle, or Stomach, by which Meats are received into it. To this part deſcend Nerves from the *par Vagum*, and intercoſtal Nerves, and are mix'd and woven with one another.

Strabiliſmus, ſee *Strabiſmus*.

Strabiſmus, Squinting, is occaſioned by the Relaxation, Contraction, Diſtorſion, too great Length, or too great Shortneſs of the Muſcles which move the Eye.

Straboſitas, ſee *Strabiſmus*.

Sternutatorium, ſive Sternutamentum, a Sneezing Medicine, or Snuff.

Stillicidium Urinæ, ſee *Stranguria*.

Stranguria, the Strangury, is a difficulty of Urine, when the Urine comes away by Drops only, accompanied with a conſtant Inclination of making Water.

Strati-

Stratificatio, is a corroding of Metals by corroſive Pouders. The Operation is performed in this manner: Put firſt in the bottom of the Crucible ſome of the corroding Pouder; then ſome of the Metal you are to corrode beaten into thin Plates; then ſome of the Pouders, and upon them ſome more Plates of your Metal, and ſo on till the Crucible be full; then make *Ignemrotæ*, or a Fire round your Crucible to the top, or elſe place it in a Reverbatory, according as the Operation ſhall require.

Struma, ſee *Scrophula*.

Stryphna, ſee *Aſtringentia*.

Stupefacientia, ſee *Narcotica*.

Stupea, *ſeu Stupa*, is a piece of Linnen dipt in a Liquor, and applied to the part affected.

Stupor, Numneſs.

Stylocerathoeides, are the Muſcles of the *Os Hyoeides* which draw upwards: They ariſe from the outward Appendix of the *Os Styliforme*, and are extended to the Horns or Points of the *Os Hyoeides*.

Styloglo ſſum, is that pair of Muſcles which lift up the Tongue; they ariſe from the Appendix of the *Os Styliforme*, and are inſerted about the middle of the Tongue.

Styloeides, are Proceſſes of Bone faſhioned backward like a Pencil, faſtened into the Baſis of the Skull it ſelf.

Stylopharyngæus, is a pair of Muſcles that dilate the Gullet, deſcending from an Appendix of a Bone in faſhion of a Pencil, and which reaches the ſides of the Gullet.

Stymma

Stymma, is that thick Maſs which remains after the ſteeping of Flowers, Herbs, *&c.* and preſſing out their Oil.

Styptica, ſee *Aſtringentia*.

Subcartilageneum, ſee *Hypocondrium*.

Subeth Avicennæ, ſee *Coma*.

Sublimatio, is a dry Extract, conſiſting of the more ſubtile parts raiſed above the Maſs, and ſticking to the Sides and Neck of the Veſſel.

Sublaxatio, a diſlocation, or putting out of Joint.

Subſidentia, ſee *Sedimentum*.

Succago, ſee *Apochyliſma*.

Succedaneum, ſee *Antiballomenon*.

Succenturiati Renes, ſee *Capſulæ atrabilariæ*.

Succus Pancreaticus, ſee *Ductus Pancreaticus*.

Sudamina, are little Pimples in the Skin, like Millet Grains; this is frequent in Children and Youths, eſpecially thoſe that are of a hot Temper, and uſe much Exerciſe: They break out in the Neck, Shoulders, Breaſt, Arms and Thighs, and moſtly about the Privities.

Sudationes, the ſame with *Sudamina*.

Sudor, Sweat, is a watry Humor which conſiſts of Water chiefly with a moderate quantity of Salt and Sulphur: This is driven through the Pores of the Skin by the Heat and Fermentation of the Blood, and ſometimes by its Weakneſs and Colliquation.

Sudorifera, ſee *Hydrotica*.

Suffimentum, the ſame with *Suffitus*.

Suffitus, is a thickiſh Powder, prepar'd of odoriferous Plants, Gums, *&c.* which thrown upon Coals produces a pleaſant Smell.

Suffocatio Uterina, ſee *Hyſterica paſſio.*

Suffumigium, ſee *Suffitus.*

Suffuſio, ſee *Hypochyma & Cataracta.*

Sugillata, ſee *Enchymoma.*

Sugillatio, ſee *Enchymoma.*

Summitates, the tops of Herbs.

Supercilium, ſee *Cilium.*

Superfœtatio, is when after one Conception another ſucceeds, ſo that both are in the Womb together: *Sennertus* makes mention of frequent Caſes of this Nature.

Superpurgatio, ſee *Hypercatharſis.*

Supplantalia, are Plaiſters applyed to the Feet; theſe for the moſt part are made of Leven, Muſtard, wild Radiſh, Salt, Sope, Gun-Powder, *&c.*

Suppoſitorium, a Suppoſitory, it is compounded of Honey, Salt, and Purging Powders.

Suppuratio, ſee *Abſceſſus.*

Sura, the ſame with *Os Fibulæ.*

Sutura Oſſium, a Suture is the Juncture of Bones (of the Scull) like the Teeth of Saws meeting together.

Sutura, is a Connexion of the Sides or Lips of a Wound: This is of two ſorts, Actual, which is done with a Needle of a triangular point, a Pipe, or Cane, and waxed Thread, firſt in the middle of the Wound you muſt ſew it together with a double Thread, and having made a knot, cut it off; the reſt of the Wound muſt be ſewed up with a ſingle Thread; care muſt be taken that the Stitches are not ſet too wide, nor too cloſe, eſpecially not too cloſe, that there may be room for any corrupt Matter bred in the Wound to work out: The other ſort of Suture is much like

the

the way that Skinners uſe to ſew Skins together; this is proper in Wounds of the Inteſtines, and in Cuts of the Veins and Arteries.

Sycoſis, is an Excreſcence of the Fleſh about the Fundament. 'Tis alſo an Ulcer ſo called from the reſemblance of a Fig; this is of two kinds, one hard and round; the other ſoft and flat: Out of the hard iſſues a very ſmall quantity of glutinous Matter; out of the Moiſt proceeds a greater quantity, and of an ill Smell: Theſe Ulcers grow in thoſe patts only which are covered with Hair; the hard and round chiefly in the Beard, the moiſt for the moſt part in the Scalp.

Syderatio, ſee *Apoplexia.*

Symbebecota, are Accidents which happen to thoſe that are well, to diſtinguiſh 'em from Symptoms which happen in Diſeaſes.

Symmetria, is a good Temper.

Sympaſma, ſee *Phœnigmus.*

Sympepſis, is a Coction of thoſe Humors which are growing into an Impoſthume.

Symphyſis, is the Joining of two Bones of which neither has a proper diſtinct Motion: This is either without any Medium, or elſe with it, as with a Cartilage or Griſle, a Ligament or Fleſh.

Symptoma, is a preternatural Diſpoſition of the Body occaſioned by ſome Diſeaſe: This is either a Diſeaſe cauſed by another Diſeaſe; or elſe the Cauſe of a Diſeaſe proceeding from another Diſeaſe; or elſe ſimply a Symptome: This laſt is either ſome Action of the Body hindred or diſturb'd, ſome fault of the Excrement, or change of the natural Temper.

Synactica, are Medicines that contract any part.

Synaitia, ſee *Continens cauſa*.

Synanche, is a ſort of Squinancy, which quite ſtops the Breath; or a preternatural Inflammation of the Muſcles of the Jaws.

Synarthroſis, is a joyning of Bones by a Griſle.

Synch ndroſis, is the joyning of Bones by a Grille.

Synchyſis, is a preternatural Confuſion of the Blood or Humors in the Eye.

Syncope, is a ſudden Proſtration or Swouning with a very weak or no Pulſe, and a Depravation of Senſe and Motion.

Syncritica, are relaxing Medicines.

Syndeſmus, ſee *Ligamentum*.

Syndrome, is a Concurrence of ſeveral Symptoms in the ſame Diſeaſe.

Synedreuonta, are common Symptoms which accompany the Diſeaſe; and yet neither flow from the Nature of the Diſeaſe, nor are neceſſary Concomitants of it; but do notwithſtanding ſignify the Greatneſs, Continuance, *&c.* of the Diſeaſe.

Synocha, is a continued intermitting Fever; this laſts for many days with a great Heat, ſometimes Putrefaction of the Blood: It is either quotidian, tertian, or quartan.

Synochos, is a continued Fever without any Intermiſſion or Abatement of the Heat, which continues for many days: This is either Simple, or accompanied with Putrefaction.

Syntaſis, is a preternatural Diſtention of the parts.

Syntheretica, is that part of Phyſick which gives Rules for the Preſervation of Health.

Syntexis, is a Conſumption and Colliquation of the Body, in which firſt the Fleſh is waſted, and afterward the Subſtance of the more ſolid parts.

Syntheſis, is either the Frame and Structure of the whole Body; or more ſtrictly the Compoſure of the Bones.

Synulotica, ſee *Cicatriſantia*.

Syringa, a Syringe, is an Inſtrument which is uſed in injecting Liquors into the Fundament, Womb, Ears, *&c.*

Syringomata, are Chirurgions Knives which they open *Fiſtula's* with.

Syringotomia, is the Inciſion of the *Fiſtula*.

Syringotomus, the ſame.

Syrupus, Syrup.

Syſarcoſis, is the connexion of Bones by Fleſh.

Syſygia, is the Natural Temper.

Syſtema, the ſame that *Syntheſis*.

Syſtole, is the Contraction of the Ventricles of the Heart, whereby the Blood is forcibly driven into the great Artery.

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Tabella, is a ſolid Medicine taken inwardly, made of Powder, and three or four times as much Sugar, diſſolved in a convenient Liquor, boiled to the Conſiſtence of a Syrup, and made into little round Cakes upon a Marble-Stone.

Tabes, ſee *Atrophia*.

Tabes dorſalis, a Conſumption in the ſpinal Marrow, moſt incident to Lechers, and freſh Bride-grooms; they are without a Fever, eat well, and melt or conſume away: If you ask one in this Diſeaſe an account of himſelf, he will tell you, that there ſeem ſo many Piſmires to fall from his Head down upon his ſpinal Marrow; when he eaſes Nature either by Urine or Stool, there flows thin liquid Seed plentifully; nor can he generate, but when he ſleeps, whether it be with his Wife or no; he has laſcivious Dreams. When he goes or runs any way, but eſpecially up a ſteep place, he grows weak and ſhort breathed, his Head is heavy, and his Ears tingle: So in progreſs of Time being taken with violent Fevers; he dies of a Fever called *Lipyria*, wherein the external Parts are cold, and the internal burn at the ſame time.

Tabula, ſee *Tabella & Morſuli*.

Tabum, is a thin ſort of Matter that comes from an ill Ulcer.

Tactus, the Touch, is a Senſe whereby the tactile Qualities of Bodies are offered to the common Senſory (and there perceived) by the

the different motion of Nerves diffuſed through the whole Body, the Skin being intermediate: Or Touch is the Senſe of a thing touched, offered to the common Senſory by the Nerves, the Skin being intermediate, and there perceived.

Talpa, is a Tumor, ſo called, becauſe that as a Mole (in Latine *Talpa*) creeps under ground; ſo this feeds upon the Scull under the Skin: It may be referred to the Species of *Atheromas*; which ſee.

Talparia, the ſame that *Talpa*.

Talus, ſee *Aſtragalus*.

Taraxis, is a Perturbation of the Humours of the Eye, the Stomach, or the Entrails.

Tarſus, is a cartilaginous Extremity of the Eye-lids, whence the Hairs ſpring, called *Ciſlium*. Alſo eight backward Bones of the Foot, ordered like Grates.

Tecmarſis, is a Conjecture at Diſeaſes.

Telephium, is the ſame Ulcer with *Chironia*, which ſee; it is ſo called from *Telephus*, who was a long time troubled with this Diſeaſe.

Temperamentum, Temperament, is a Quality that reſults from the Union and Mixture of Elements: See *Craſis*.

Temperies, ſee *Craſis*.

Tempus, the Temple, is a lateral part of the Scull in the middle betwixt the Ears and Eyes, where Cephalick Plaiſters are applied for the Tooth-ach, and Head-ach.

Tendo, a Tendon, is a ſimilar nervous part annexed to Muſcles and Bones, whereby the voluntary Motion of the Members is chiefly

performed: The generality of Chirurgeons ſcarce ever diſtinguiſh betwixt a Tendon and a Nerve.

Teneſmus, *Tenaſmus*, is a continual Deſire of going to Stool, yet attended with an Inability of doing any thing, but bloody ſlimy Matter.

Tentigo, ſee *Priapiſmus*.

Terebrum, ſee *Modiolus*.

Teredum, the ſame that *Caries*.

Teretrum, ſee *Modiolus*.

Tergum, ſee *Dorſum*.

Terminthus, is a ſwelling in the Thighs with a black Pimple at the top, as big as the Fruit of the Turpentine-tree.

Terra mortua, is the earthy part that remains after Elixivation, deſtitute of all active efficacious Qualities.

Tertiana Febris intermittens, a Tertian Ague, is an Effervescence of the Blood every third day, which with its various Symptoms, comes exactly at a ſet time. The Cauſe of it is Nitro-ſulphureous Blood; and it is either a true Tertian or a ſpurious.

Teſtes Muliebres, ſee *Orchis*.

Teſtes viriles, Mens Teſticles, conſiſt of ſeveral ſmall Veſſels wherein the Seed is generated: It is covered on the out-ſide with ſeveral Tunicks.

Teſtes Cerebri, are two backward Prominences of the Brain, called *Teſtes*, from the likeneſs they have to Teſticles: They are bigger in Men than in Brutes.

Teſtudo Cerebri, ſee *Fornix*.

Teſtudo

Teſtudo, is a ſoft, large Swelling, or not very hard, in the Head, broad, in form of an Arch or Tortoiſe, from which Reſemblance it takes its Name. At the beginning it grows like a Cheſt-nut, afterwards like an Egg, wherein is contained a ſoft Matter clothed with a certain Tunick (whence ſome refer this ſort of Tumour to *Meliceres*, which ſee) which ſticks ſo cloſe to the Scull, that many times it infects and corrupts it.

Tetanus, is a conſtant Contraction, whereby a Limb grows rigid and inflexible. The Cauſe of it is, ſometimes a Relaxation or Palſy in ſome other Muſcles, which when they are relaxed, the oppoſite Muſcles act too ſtrongly, ſo that they draw the part wholly to themſelves, which ought to conſiſt as it were in an *Æquilibrium* betwixt both: Yet ſometimes ſuch a permanent Contraction may proceed, from the Tendons being loaded and obſtructed with ſerous Matter, which thereupon grow rigid and ſtiff: This Diſtemper is frequent in the Scurvies, that the Patient can extend neither Joint nor Limb: The Tendons in the Back are ſometimes contracted into a round globular Form, which by reaſon of ſuch an Afflux of Humours upon them, draw the Bones out of their due place, and cauſe an hunched Back, or a ſtooping and bending of it: It is uſually diſtinguiſhed into *Univerſal*, of which there are three ſorts, *Empreſthotonos*, *Opiſthotonos*, and *Tetanos*, properly ſo called; and *Particular*, which reſpects a certain Member, or a particular Joint.

Tetraphar-

Tetrapharmacum, is a Medicine conſiſting of four Ingredients, as *Unguentum Baſilicum*.

Theorema, ſee *Theoria*.

Theoretica, ſee *Theoria*.

Theoria, is the ſpeculative part of Phyſick; whence *Theorema*, a Speculation, and *Theoretica*, thoſe things which belong to the ſpeculative part of Phyſick.

Therapeutica, is that part of Phyſick which delivers the Method of Healing.

Theriaca, Triacle, is a Medicine that expels Poyſon.

Therioma, is a wild cruel Ulcer, like *Carcinoma*, which ſee.

Therma, are natural Baths.

Thermantica, are healing Medicines.

Therminthus, ſee *Terminthus*.

Thermomethron, is natural Heat, which is perceived by the Pulſes.

Thlipſis, is a Compreſſion of Veſſels.

Thorax, or *medius Venter*, the Cheſt, is all that Cavity which is circumſcribed above by the Neck-bones, below by the *Diaphragme*, before by the Breaſt-bone, behind by the Back-bones, on the ſides by the Ribs; it is of an Oval Figure, contains the Heart and Lungs, and is covered on the inſide with a Membrane called *Pleura*. *Hippocrates* and *Ariſtotle* took all that ſpace from the Neck-bone to the very Secrets, both the middle and lowermoſt Cavity, for the Thorax.

Thorexis, is the drinking of a generous Wine, which warms the Breaſt.

Thrombus

Thrombus, is the Coagulation of Blood or Milk into Clots or Cluſters.

Thymiama, ſee *Suffitus*.

Thymus, is a Glandule in the Throat, which ſeparates the watery Humour, called *Lympha*, from the Blood, and empties it by the Lymphatick Veſſels. It is alſo a fleſhy Tumour that hangs upon the Body like a Wart, of a Colour like the Flower of Time, whence it has its Name.

Thyroarytænoides, is a pair of Muſcles that proceed from the Cartilage called *Scutiformis*, and extending themſelves forward to the Sides of the *Arytænoides* (the fourth and fifth part of the *Larynx*) ſerve to contract and cloſe the opening of the *Larynx*.

Thyroideæ Glandulæ, are two, of a viſcous, ſolid, bloody Subſtance, wonderfully adorned with Veſſels of all ſorts, and hard Membranes, almoſt of the bigneſs and ſhape of an Hen's Egg, ſituate about the lower ſeat of the *Larynx*, at the ſides of the Cartilages of the *Thorax*, *Cricoides*, and ſome firſt rings of the Wind-Pipe, upon which Parts they immediately lye; yet ſo as they may be eaſily ſeparated, unleſs where they ſtick ſomething obſtinately, about the beginning and the end; Nature has placed them in thoſe parts, that they may warm them when cold, receive ſuperfluous Moiſture, and contribute to the Ornament of the Neck.

Thyroides, is the Cartilage, called *Scutiformis*, of the *Larynx*: Alſo the Hole of the *Os pubis*.

Tibia, the Leg, is the part betwixt the Knee and the Ancle. It conſiſts of two Bones: One outward,

outward, called *Focile minus*; another Inward and larger, which has uſurped the Name of the whole, and is called *Tibia*, *Focile majus* others call it, *& Canna major*. The upper end has a Proceſs which is received by a Cavity in the Thigh, and two oblong Cavities to admit the Heads of the Thigh-bone, the Depth of which Cavities is encreaſed by a Cartilage that is annexed thereunto by Ligaments: This Cartilage is movable, ſoft, ſlippery, moiſtened with an unctuous Humour, thick in its Circumference, and ſmaller towards the Center, whence it is called *Lunata*, made like an Half-moon; there are rugged ſharp Ligaments before, which Encreaſe the Lunary Cartilages. The fore part, which is acute and long, is called *Spina*: There is below a prominent and gibbous Proceſs in the inner ſide, nigh the Foot, and is called *Malleolus externus*; one of the Ankle-bones.

Tinctura, a Tincture, or *Elixir*, is the Extraction of the Colour, Quality, and Strength of any thing.

Tinea, if running Sores in the Head full of little Holes, called *Achores*, continue long, or be too ſlowly or ill cured, they grow into *Tineas*, cruſty ſtinking Ulcers of the Head, which gnaw and conſume its Skin; therefore it is deſervedly reckoned amongſt the Diſeaſes of Children, but when they are a little grown; for tho Adult Perſons are ſometimes troubled with this Diſeaſe, yet they contracted the Rudiments and Seeds of it in their Infancy. It is called *Tinea*, which ſignifies a Moth, from thoſe little Worms which eat and conſume Clothes; becauſe

cauſe thoſe Ulcers prey upon the Skin of the Head, as thoſe Animals upon Clothes. What the *Greeks* called this Diſtemper is not ſo obvious.

Tinnitus Aurium, is a certain Buzzing or tingling in the Ears, proceeding from Obſtruction, or ſomething that irritates the Ear, whereby the Air that is ſhut up is continually moved by the beating of the Arteries, and the Drum of the Ear is lightly verberated, whence ariſes a Buzzing and Noiſe.

Tometica, the ſame that *Attenuantia*.

Tomotocia, the ſame that *Hyſterotomia*.

Tonica, are thoſe things which being externally applied to and rubb'd into the Limbs, ſtrengthen the Nerves and Tendons.

Tonotica, the ſame that *Tonica*.

Tonicus, the ſame that *Tetanus*.

Tonſillæ, ſee *Pariſthmia*.

Tophus, is a ſtony Concretion in any part.

Topica, are Medicines applied outwardly, as a Plaiſter, Cataplaſm, *&c.*

Topinaria, the ſame that *Talpa*.

Torcular Herophili, is that place where the four Cavities of the thick Skin of the Brain are joyned.

Tormina alvi, the ſame that *Colica Paſſio*.

Toxica, are poyſonous Medicaments, wherewith *Barbarians* uſe to anoint their Arrows.

Trachea, the ſame that *aſpera Arteria*.

Trachoma, is a Scab, or Aſperity of the inner part of the Eye-lid.

Tragea, differ not from Powders, but that the Ingredients whereof they are prepared, are

not

not beat ſo ſmall: And they are applied externally to the Body, either put to or reſolved into Smoak, or they are put into a Linnen Bag, and then into Wine or other Liquor, that they may communicate their Strength and Qualities to it. Yet ſometimes they are compounded of ſome ſort of Antidotes, or Counter-poiſons, and other odoriferous things, and of ſimple Medicines reduced into a Powder, with an Addition of Sugar. In the making theſe, they commonly take one Ounce of Sugar to every Dram of Ingredient, eſpecially thoſe which are bitter and unpleaſant.

Tragema, the ſame that *Tragea*.

Tragus, is the extream Brim of the Ear.

Traulus and *Traulotes*, is a Stammering, or fault in pronouncing the Letters *L* and *R*.

Trauma, ſee *Troma*.

Traumatica, are thoſe things, which being taken in Decoctions and Potions, fetch the ſerous and ſharp Humours out of the Body, and ſo attenuate the Blood, that it may be conveniently driven to the wounded, broken, or bruiſed parts.

Trepor, ſee *Tromas*.

Trepanum, the ſame that *Modiolus*.

Triangulare oſſiculum, the triangular little Bone, is that which is placed betwixt the Suture called *Lambdoides*, and another called *Sagittalis*; which they ſay conduces too to the Falling-Sickneſs.

Trichiaſis, the ſame that *Phalangoſis*: Alſo hairy Urine, ſuch as by reaſon of pituitous Humours Hairs ſeem to ſwim in.

Tricongius

Tricongius, is a Meaſure that contains eighteen Sextaries, a Sextary being about a Pint and an half.

Triens, is the Third part of a phyſical Pound, containing three Ounces.

Tripſis, is Contrition, or Contuſion.

Triſmus, is the grinding of the Teeth, or a Convulſion of a Muſcle of the Temples, whereby the Teeth gnaſh whether one will or no.

Tritæophyes, is an Ague that comes every Third day.

Tritæus, the ſame that *Febris Tertiana intermittens*.

Trituratio, is a Pounding, whereby Medicines are reduced to Powder, that they may be the better mixed.

Trochanter, the ſame that *Rotator*.

Trochiſci, Trochies, are round marked things made of Powders, mixed with viſcous Extracts and made up into Paſte, and then into round little Bodies, which are to be dried up in the Shade: They are called alſo *Paſtilli*.

Trochlea, the ſame that *Bathmis*.

Trochlearis, is the upper, or greater oblique Muſcle of the Eye.

Troma, is a Wound from an external Cauſe.

Tromboſis, is a Coagulation of Milk or Blood in Human Bodies.

Tromos, is a Trembling, or a Depravation of the voluntary Motion of Members.

Tryſmus, ſee *Triſmus*.

Tubæ Fallopiane, are two ſlender Paſſages, proceeding from the Womb, which when they are a little removed from it, grow gradually wider; they

they have large Holes or Orifices, which almoſt lye ſhut, the extream Edges falling flat; yet if they be diligently opened and dilated, they repreſent the extream Orifice of a brazen Pipe. Their Uſe is to receive the Eggs from the Teſticles and carry them into the Womb, according to the excellent *R. de Graaf.* the Truth whereof is evident from the Inſpection of Rabits diſſected.

Tubercula, the ſame that *Phymata.*

Tulus, the ſame that *Callus.*

Tumor, Swelling, is when the parts of humane Bodies are enlarged and extended beyond their due Proportion, ſo that they cannot perform their Operations.

Tunica, the ſame that *Membrana.*

Tunica retiformis, ſee *Retina* and *Amphibleſtroides.*

Turunda, the ſame that *Turundula.*

Turundula, ſignifies a Tent put into Wounds or Ulcers.

Tuſſis, a Cough, is a vehement Efflation of the Breaſt, whereby that which is offenſive to the Organs of Breathing is expelled by the Force of the Air.

Tympanias, the ſame that *Tympanites.*

Tympanites, *Tympanias*, *Aqua intercus ſicca*, a Tympany, is a fixed, conſtant equable, hard, reſiſting Tumour of the *Abdomen*, which, being beat, ſounds: It proceeds from a ſtretching Inflaation of the parts, and of the membranaceous Bowels, whoſe Fibres are too much ſwoln with Animal Spirits, and hindred from receeding by the nervous Juice which obſtructs the Paſſage;

Paſſage; to which Diſtemper there is conſequently added, as the Complement of all, an abundance of flatulent Matter in the places that are empty.

Tympanum, the Drum of the Ear, is a ſmall, thin, orbicular, tranſparent Membrane, ſtretched over the Cavity of the inner part of the Ear, which contains the natural congenite Air: Its Uſe is Hearing. There is alſo a Cavity in the Ear, called *Concha*.

Typhodes, is a ſymptomatical, continued, burning Fever; as if it were from the Inflammation of the Bowels.

Typhomania, is a *Delirium* with a Phrenſy, and a Lethargy.

Typhonia, the ſame.

Typus, or *Periodus* and *Circuitus*, is an Order of Fevers, conſiſting of Intenſion and Remiſſion, or encreaſing and decreaſing.

Tyria, the ſame that *Ophiaſis*.

Tyroides, ſee *Thyroides*.

Tyroſis, is when Milk which is eaten curdles into a Subſtance like Cheeſe.

V.

Vacuatio, see *Evacuatio*.

Vacui dies, are those Days wherein an imperfect and ill *Crisis* frequently happens; and those are 6, 8, 10, 12, 16, 18. to which some add, 22, 23, 25, 29, 30, 32, 33, 35, 38, 39. these are called medicinal Days, because Medicines may be given on them.

Vagina uteri, it is called also *Matrix*, *Uteri Ostium*, *Uteri Cervix*, is that Passage in which a Man's Yard is sheathed as it were in Coition; it is placed in the *Hypogastrium*, and is of an oblong Figure, and of different Magnitude according to the Age of the Woman, and her Use of Men; its upper part is as thick as the breadth of a Straw, but the lower twice or thrice as thick again: It is about as broad as the Gut *Rectum*, nervous and wrinkled within: It is perforated with a great many little Pores, especially in the lower part, about the end of the urinary Passage.

Vaginalis tunica, see *Elythroides*.

Valetudo, is either a good or ill Disposition of the Parts of the Body.

Valvulæ, are little thin Membranes in Vessels or Fibres, like Folding-doors as it were; they have received different Names, according to the Diversity of their Figuration, as *Sigmoides*, like the Letter *Sigma*, *Semilunares*, like an Half-moon, *&c.* They are found in Veins, Arteries, Lymphatick and Lacteal Vessels, and in musculous Fibres, which were first discovered by our Curio-

Curioſity, and of which we have diſcourſed in a particular Tract: The Uſe of them is to hinder the Blood and other Liquors, from returning the ſame way they came.

Valvulæ, Valves, are alſo found in the Inteſtines, in the ſmall and great Guts, eſpecially in the *Jejunum*, and about the beginning of the *Ileum*, which are called Semi-circular from their Figure. Theſe Valves or Folds grow more and more oblique by little and little the nearer you come to the *Ileum*, and at the beginning of the *Ileum* they are leſs oblique than farther on. In like manner near the end of the *Jejunum*, they are gradually more and more diſtant from one another; and ſo in the *Ileum* too. At the beginning and in the middle of the *Jejunum*, they are ſcarce diſtant half a Thumbs breadth; in the *Ileum* a whole Thumbs breadth and more. They yield a little if thruſt with your Finger, and move here and there: At the beginning of the *Colon* there is a fleſhy and circular Valve, beſides ſeveral others in that Gut. The Uſe of them is to ſtop the Meat a little, that it may be the better fermented, the Chyle diſtributed, the adjacent Parts be cheriſhed with Heat, and laſtly, that it aſcends not again.

Vaporarium, is when the Patient does not ſit in Liquor, but receives Vapours through an Hole, under which there is placed a Pot full of appoſite and boyling hot Ingredients, which cooling, freſh Matter is added.

Varicoſum corpus, is that Contexture of Spermatick Veſſels which enters the Teſticles.

Variola, the ſmall Pox, conſiſts in a contagious Diſorder of the Blood, contracted from the Air, or otherwiſe; accompanied with a continued wandring Fever, which ſometimes increaſes, ſometimes decreaſes, with a Pain in the Head and Loins, Anixety and Inquietude, and with a breaking forth of Pimples or Wheals, which ſwell and ſuppurate. The famous *Willis* attributes the Cauſe of this Diſtemper to ſome filthy and fermentative Matter, which is communicated to the *Fœtus*, together with the Nouriſhment, from the Womb; but how this can hold in Adult Perſons, whoſe Blood has undergone ſo many Alterations, I could never yet underſtand from his Writings. It ſeems rather to conſiſt in a depraved Temperature of Air, with a peculiar Diſpoſition of the Blood and the nervous Juice towards this Diſtemper. This poyſonous Quality of the Air firſt infects the nervous Juice (whence proceeds the Pain of the Head and Loins) wherewith the Blood boils and ferments, and parts into little Pieces or Clots, which in the Courſe of Circulation ſtick to the outward Parts, and to the inner *Viſcera* too; after a while they grow ripe and ſuppurate.

Varix, ſee *Cirſos*.

Varus, ſee *Jonthus*.

Vas breve, ſee *Breve vas*.

Vaſa, the Veſſels, are Cavities through which the Liquors of the Body paſs, as a Vein, an Artery, lymphatick Veſſels, the *Ductus* that conveys the Chyle, and thoſe of the Spittle.

Vaſa

Vaſa lactea, the Milky Veſſels, in the Meſentery, they which reach from the Guts, eſpecially the ſmall Guts, to the Glandules in the Meſentery, are ſaid to be of the Firſt ſort; and they which reach from thoſe Glandules to the Bag that carries the Chyle, are of the Second ſort. Their Uſe is to convey the Chyle from the Guts to the little Bag that holds the Chyle, and thence to the *Ductus*, which conveys it along the *Thorax*. *Aſellius* was the firſt who diſcovered them, and the dextrous *F. Ruiſchius* afterwards diſcovered Valves in them.

Vaſa Lymphatica, ſee *Venæ Lymphaticæ*.

Vena, a Vein, the Species of them are the *Vena cava*, the *Vena portæ*, the lymphatick and milky Veins. Arteries are ſometimes taken for Veins. They conſiſt of four Tunicks, a nervous, a glandulous, a muſcular, and a membranaceous one. The Branches of the *Vena cava* above the Heart, are called *Jugular* Veins, which go towards the Head; they which go towards the Arms, are called *Axillary*; that about the Heart *Coronary*; in the Lungs *Pulmonary*; in the Liver *Hepatick*, or Liver-Vein; in the *Diaphragme Phrenica*; in the Thighs *Crural*; in the Reins *Emulgent*; and ſo from its various Ramification, it is variouſly denominated.

Vena portæ, is only in the *Abdomen*, and extends its Roots to the Liver, Spleen, Ventricle, Meſentery, Inteſtines, Pancreas, Cawl, *&c.* The Office of the *Vena cava* and *portæ*, is, to convey the Blood that is more than what ſerves for Nouriſhment, to the Liver, or Heart, or Lungs.

Vena Lymphatica, the Lymphatick Veins, receive the *Lympha* from the conglobated Glandules, and discharge themselves either into the Sanguinary Veins, or into the Receptacle of the Chyle.

Vena lactea, see *Vasa lactea*.

Vena sectio, is the Opening of a Vein, which is either for Evacuation, or to derive the Blood to another part, *&c.* In Bleeding respect must always be had to the Strength of the Person. There never ought to be taken away above a Pound; but the better way is, to take away first six or eight Ounces, and if Occasion require, to repeat the Operation. A Vein is to be cut according to the length of the Fibres, and not Across or Traverse.

Veneris OEstrum, the same that *Clitoris*.

Venter infimus, see *Hypogastrium*.

Ventosa, see *Cucurbitula*.

Ventres, see *Cavitates*.

Ventriculus, the Stomach, is a membranous Bowel in the *Abdomen*, under the Diaphragme, betwixt the Liver and the Spleen, consisting of four Tunicks; a nervous, fibrous, glandulous, and membranous one: It has two Orifices, one on the Right-hand, called *Pylorus* or *Janitor*, whereat the Meat is sent out into the Guts; another on the Left-hand, at which the Meat enters: Its Office is to concoct or ferment the Meat; it is called also *Stomachus* and *Aqualiculus*.

Ventriculi cerebri, the Ventricles of the Brain, are four; the Use of them is to receive the serous Humours, and to bring them by the *Pelvis* to

to the Pituitary Glandule; or into the *Proceſſus mammillares* by the *Os cribriforme* to the Noſtrils. They are nothing but Complications of the Brain, which happened there as 'twere by accident.

Ventriculi cordis, the Ventricles of the Heart, are two; the firſt or Right Ventricle receives the Blood from the *Vena cava*, and ſends it to the Lungs; the Left receives the Blood from the Lungs, and ſends it through the whole Body by the *Arteria Aorta*: In the Syſtole or Contraction of the Ventricles the Blood is ſent out: In the Diaſtole or Dilatation it is let into the Heart: Yet others explain it on the contrary, becauſe they underſtand not Greek.

Vermes, ſee *Lumbrici*.

Vermiformis proceſſus, is the Prominence of the *Cerebellum*, ſo called from its ſhape.

Vertebra, ſee *Spondylus*.

Vertigo, ſee *Scotomia*.

Verruca, Warts, are a ſort of *Tubercula*; they are called alſo *Porri*, becauſe if you look into the tops of them, they ſeem to reſemble the Capillaments, or little Threds of Onyons: They are an hard, high, callous, little *Tuberculum*, or Swelling, which break out of the Skin, and breed in any part of the Body.

Vertex, the Crown of the Head, is the gibbous middle part of the fore and back part of the Head.

Veſica, the Bladder, is an hollow membranaceous Part, wherein any Liquor that is to be excerned, is contained; as the Bladder that contains the Urine, the Gall, the Seed.

Veſica, deſtillatoria, is a Brazen or Copper Veſſel, which contains any thing that is to be deſtilled.

Veſicatoria, are Medicines which act upon and rarify the Spirits and ſerous Particles, gather them betwixt the Skin and *Cuticula*, the thin fine Skin, and conſequently ſeparate them, and raiſe little Bladers full of ſerous Matter.

Veſicula fellis, ſee *Folliculus fellis.*

Veſpertilionum alæ, Bats Wings, are two broad membranous Ligaments, on each ſide one, wherewith the bottom of the Womb is looſely tied to the Bones of the Flank. *Aretæus* likens them to Bats-wings.

Veternus, ſee *Lethargus.*

Vibex, ſee *Enchymoma.*

Victus ratio, is a way Living, whereby Health is preſerved, and Diſeaſes repelled by things convenient: It conſiſts in the Uſe of things called *non Naturales*, not natural (which ſee in their place;) and it is in Diſeaſes threefold, thick, moderate, thin; the thin is again either ſimply thin, more thin, or the thinneſt of all.

Vigilia, Waking, is an Agitation and Expanſion of animal Spirits in the Pores of the Brain, whereby the Motions of Objects are eaſily repreſented to the common Senſory by the external Organs; which Spirits if they be too much expanded and agitated, they cauſe an obſtinate long Wakening.

Vigor Morbi, ſee *Acme.*

Vinum Cos, is a Wine of good Colour, Smell, and Taſte.

Virum

Vinum Hypocraticum, is a Wine wherein Sugar and Spices have been infuſed, and is afterwards ſtrained through a Bag, which they call *Manica Hypocratis*, which ſee.

Vinum Medicatum, is a Wine wherein Medicines have been infuſed for the uſe of ſick People.

Virga, ſee *Penis*.

Virginale clauſtrum, ſee *Hymen*.

Viſcera, are Organs contained in the three great Cavities of the Body: They are called alſo *Exta* and *Interanea*.

Viſus, Sight, is a Sence whereby Light and Colours, are perceived from the Motion of ſubtile Matter upon the *Tunica retina* of the Eye.

Vitalis facultas, the Vital Faculty, is an Action whereby a Man lives, which is performed, whether we deſign it or no; ſuch are the Motions of the Heart, Reſpiration, Nutrition, *&c.* It depends chiefly upon the *Cerebellum*. It is the ſame with Natural Faculty, tho the Ancients diſtinguiſhed them, placing the Natural in the Liver, and the vital in the Heart.

Vitalis Indicatio, is a way whereby Strength and Vigor are continually renewed and preſerved.

Vitiligo, a ſort of Leproſy; there are Three kinds of them. *Alphus* where the Colour is white, ſomething rough, and not continued, like ſo many Drops here and there; but ſometimes it ſpreads broader, and with ſome Intermiſſions. *Melas* differs in Colour, becauſe it is black, and like a Shade; in the reſt they agree. *Leuce* has

ſome-

ſomething like *Alphus*, but it is whiter, and deſcends deeper, and in it the Hairs are white, and like Down: All theſe ſpread, but in ſome quicker, in others ſlower.

Vitreus Humor, ſee *Humores Oculi.*

Ulceratio, ſee *Exulceratio.*

Ulcus, an Uucer, is a Solution of the *Continuum*, proceeding from a conſuming Matter, in the ſoft parts of the Body, and attended with a Diminution of Magnitude.

Ulna, or *Focile majus*, is the greater Bone betwixt the Arm and the Wriſt, which is jointed upward with the Shoulder by *Ginglimus* (which ſee,) and therefore it has there both Proceſſes and Cavities: Two oblong Proceſſes, and as it were triangular, and rugged, that the Ligaments may knit it ſtrongly. The fore-moſt and upper-moſt is leſs, and goes into the Cavity of the Shoulder: The backward Proceſs is thicker and larger, ends in an obtuſe Angle, and enters the hinder Cavity of the Shoulder; the Latines call it *Gibberus*: In the middle of theſe there's a great Cavity like a Semicircle. It has yet another external lateral Cavity for the Head of the *Radius*, or leſſer Bone of the Cubit; it is joynted at the lower end with the Wriſt, both by a Cartilage in the middle, and by an acute Proceſs, and therefore called *Styleides* (or like a ſharp-pointed Pen uſed in Writing-Tables) whence there ariſes a Ligament, which faſtens the Cubit and the Joynt of the Wriſt together.

Ulomelia, is a Soundneſs of the whole Body.

Umbilicus

Umbilicus, the Navel, is a Boſs in the middle of the *Abdomen*, to which the Navel-ſtring in a *Fetus* is joined, which is cut off after Delivery.

Uncia, an Ounce, is the Twelfth part of a Phyſicians Pound, containing eight Drams.

Undimia, the ſame that *Oedema*.

Unguentum, an Ointment, is a Medicine outwardly applied, of a Conſiſtence ſomething thicker than a *Linimentum*: It is called alſo *Unguen*.

Unguis, a Nail, is a ſimilar, flexible, white, and hard part, which defends the Fingers from external Injuries, and in ſome meaſure adorns them. The root of it is joined to a certain Ligament, and by reaſon of the neighbouring Tendons it becomes ſenſible: They ſeem to be made of a Collection of very little Pipes, which adhere extreamly thick to one another, and ſhoot out into length. Where they begin, there you find certain nervous Fibres like ſo many ſmall Nipples lengthened, the lengthened parts whereof are ſeen as far as the Nail: If they be forcibly torn off, they leave divers Holes, ſo that the Horney Subſtance of the Nails looks like a Net. Under the Nails there is a pappy ſort of Body, which has its Veſſels of Excretion. The *Apices*, or tops of the Nails, are they which grow beyond the Fleſh; the Parts which are cut, are called the *Segmina*, the parings of the Nails, the parts under the Nails, are the κρυπτα, the hidden parts; the White ſemilunar part next the Root, is the Riſe of the Nail; the very beginnings that grow into the Skin, are called

the

the Roots of the Nails; the Sides, the Clefts; the white Spots, *Nubecula*, little Clouds, *&c.*

Ungula, is a ſort of hooked Inſtrument to draw a dead *Fœtus* out of the Womb.

Ungula Oculi, the ſame that *Pterygium*.

Vola, is the Palm of the Hand; alſo the Cavity of the Foot.

Volatica, the ſame that *Lichen*.

Volſella, or *Vulſella*, is an Inſtrument to pull up Hairs with by the Root, Tweezers: Or a Chyrurgions little Tongs, which are of different ſhape according to the Diverſity of their Uſe.

Volvulus, ſee *Ileon* and *Chordapſus*.

Vomica, is a fault in the Lungs, from Heterogeneous Blood, which being lodged perhaps in one of the little Bladdery Cells there, occaſions neither a Fever nor a Cough; but afterward when it is encreaſed, it oppreſſes the neighbouring Sanguiferous Veſſels, and impregnates the Blood as it paſſes along with its *Effluviums*; whereupon there ſucceeds a ſmall Fever, accompanied with Inquietude and Leanneſs; at laſt when it is full grown and concocted into Matter, it makes a Neſt as it were and lodges there.

Vomitorium, is a Medicine taken inwardly, made of *Emeticks*, or things that provoke Vomiting, infuſed, diſſolved, or decocted.

Vomitus, a Vomiting, is a violent and inverſe Motion of the Ventricle, wherein its fleſhy Fibres being irritated, and contracted towards the left Orifice, ſend out at the Mouth whatſoever is contained in the Stomach.

Urachus

Urachus is the urinary Paſſage in *Fœtus's*, reaching from the Bladder to the Membrane called *Allantodes*; which after the *Fœtus* is born becomes like a Ligament, and is that which ſuſpends the Bladder; it is joyned with the Navel and the bottom of the Bladder.

Uraniſmus, the ſame that *Palatum*.

Urentia, ſee *Pyrotica*.

Ureter, is a fiſtulous membranaceous Veſſel, which proceeds from both Reins, and opens between the Membranes of the Bladder, by which the Urine paſſes from the Reins to the Bladder: *Celſus* calls it the White Vein.

Urethra, or *Fiſtula*, is the urinary Paſſage whereby the Urine is diſcharged at the Yard in Man, and in like manner in Women: It ſerves alſo for the Ejection of Seed. The ſeminal little Bladders, empty themſelves into it by two Holes at the beginning of it, when there is occaſion; which Bladders or Veſſels are ſurrounded with glandulous Proſtates, perforated with ſeveral Holes; to which there is a little peice of Fleſh affixed.

Urinaria Fiſtula, the ſame that *Urethra*.

Uretica, the ſame that *Diuretica*.

Urina, ſee *Uron*.

Urocriſis, the ſame that *Urocritica*.

Urocriterium, is a Judgment upon Urine.

Urocritica, are Signs which are obſerved from Urines.

Uromantia, ſee *Urocriterium*.

Uromantis, is one who can divine ſomething from Urines.

Uron

Uron, Urina, Lotium, is a ſerous Excrement conveyed from the Blood, that paſſes the Reins by the Ureters to the Bladder, and ſo is excerned when occaſion requires: It conſiſts of much Salt, a little Sulphur, of Earth and Spirit.

Uroſcopia, is the Inſpection of Urine.

Uteri oſculum, ſee *Oſculum uteri*.

Uteri Procidentia, ſee *Procidentia uteri*.

Uſnea, is Moſs which grows upon Bones or Trees.

Uterus, the Womb, is an organical part placed in a Woman's *Abdomen*, which is divided into the Bottom, the Neck, and the Sheath: It has two broad Ligaments, and two round: It is of a nervous and fibrous Subſtance; and is of different Thickneſs according to the difference of Age, and time of going with Child. At the bottom within, there is a Cavity whence the Courſes flow, wherein likewiſe Generation and Conception are made: Before it is the Bladder; behind it is the Gut *Rectum*.

Vulneraria, ſee *Traumatica*.

Vulnus a Wound, is a Solution of the *Continuum* with ſome external Inſtrument. It is different, as well according to the place or part whence it is inflicted, as upon a Nerve, or the Fleſh, as according to the Inſtrument which inflicts it; ſo that if it be done by a ſharp keen Inſtrument, it is called *Sectio & Inciſia*, cutting or Inciſion; if by pricking, 'tis called *Punctura* or *Punctio*.

Vulſella, ſee *Volſella*.

Vulva

Vulva, is a Woman's ſecret Parts: See *Cunnus*.

Vvula, ſee *Cion*.

Vvea Membrana, or *Choroides*, is almoſt altogether Continuous on the inſide to the *Tunica Scelerotis*; it is perforated in the fore part, and leaves a ſpace for the Apple of the Eye, which may be contracted or dilated.

X.

Xerophthalmia, is a dry Bleardneſs or Bloodſhot of the Eyes.

Xerotes, is a dry Diſpoſition of Body.

Xiphoides, is the pointed Cartilage of the Breaſt.

Xyſter, is an Inſtrument to ſhave and ſcrape Bones with.

Z.

Zerna, the ſame that *Lichen*.

Zirbus with the *Arabians*, is the ſame that *Omentum* the Cawl.

Zone, is that part of the Body where we are begirt; alſo a ſort of Herpes called Holy-fire.

Zoogonia, is a Generation of perfect Animals born alive.

Zootomia, is an artificial Diſſection of Animals.

Zotica

Zotica, is the vital Faculty.

Zygoma, is the jugal Bone about the Temples.

Zymoma, is a Ferment, as the nitrous Air, the Watery Juice in the Mouth, the acide Liquor in the Stomach, the Blood in the Spleen, *&c.*

Zymosis, see *Fermentatio.*

The END.

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